THE HISTORY
OF
CHINESE BUDDHISM

Dr. Chou Hsiang-Kuang

Price Rs. 15/-

Dr. Chou Hsiang-Kuang is generally recognized as China's outstanding historian of Chinese philosophy as well as a scholar of Mahayana Buddhism. He is Professor of Chinese at the University of Allahabad. Dr. Chou holds a Ph. D. degree from the University of Delhi. He has lectured in both Chinese and Indian universities. His writings in English include **A History of Chinese Culture, Political Thought of China, Modern History of China, The Commentary on Formless Gatha,** and **Buddhism and the Chan School of China.**

A HISTORY OF CHINESE BUDDHISM

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INTRODUCTION

Prof. Chou Hsiang-Kuang who has been living in India for a number of years has placed the people of India under a debt of gratitude for this work which was published in 1956 in its English version. I have had the privilege of knowing Prof. Chou for some years, and I admire his wide learning of both Chinese and Indian affairs including History of—Chinese and Buddhistic Thought. He has virtually made India his home, having served the University of Delhi for some years as a Professor of History, and also various other Institutions, Governmental and otherwise; and now he is teaching Chinese in the University of Allahabad. The present work gives a very detailed survey of the History of Buddhism in China. There are already a number of good and authoritative works on the subject by European and Indian scholars, and the Handbooks by the late Prof. Phanindra Nath Basu and late Dr. Prabodh Chandra Bagchi are well known in India. Prof. Basu gave an account of the Indian scholars who went to China, and Dr. Bagchi's work presents a General Survey of Sino-Indian Relations, including the Spread of Buddhism in China. Prof. Chou's work covers the entire field, and it is much more detailed than any other book that I know on the subject.

There is one great importance in Prof. Chou's book. It is mainly based on Chinese sources. Prof. Chou tells us how he was born and brought up in a Buddhist atmosphere, and we know that his own province of Chekiang is particularly rich in Buddhist associations, and still maintains a strong tradition of Buddhism. Before he came in touch with foreign writers on Buddhism, whether of India or of China, he has had his fill of Chinese literature on the subject. In addition to these Chinese sources, Prof. Chou has enlarged his knowledge by reference to the Indian originals of most of the texts he read in Chinese, and the Indian antecedents of the movements which he has described in his book.

India and China are two great nations living side by side, and together they form numerically almost half of the human population (by India we are to take the geographical unit of Undivided India and not the now two distinct political entities of India proper and Pakistan). In both India and China were built up a way of life and an attitude to life which are unique in the world. The civilisation of these two countries are based on agriculture, and the stability of the family is the basic thing in the social ideals of these two lands. Over and above that, the peoples of India and China very early developed certain notions regarding Life and Being and the Ultimate Reality which have a good deal in common among them. China presents on the whole a homogenous population belonging mainly to one race—the Mongoloid, with an Austric substratum in Central and Southern China. India, on the other hand, is the meet-

ing-ground and melting-pot of quite a number of races and peoples, and the basic elements in the formation of the Indian people were members of different races who had at least 4 distinct types of—"language-culture", to start with—viz. the Austric, the Mongoloid or Sino-Tibetan or Indo-Sinic, the Dravidian and the Aryan or Indo-European. It is the common Austric and Mongoloid elements in the populations of India and China that may be responsible for certain concepts, like that of a great Spiritual Force working through the Universe which is beyond human perception in its own essential character, but which manifests itself as a working force in this world in various ways. This came to be known to the Philosophers of China as the *Tao* or "the Way", and to the Thinkers of India variously as *Rita, Brahman* or *Paramatman,* or as *Dharma.* There was also the conception of the Positive and Negative (described also as Male and Female) Principles working in the Universe, which gave rise in China to the concept of the *Yang* or light and warmth and *Yin* or shade and cold, and to that of *Purusha* and *Prakriti* or *Sakti* in India. But each of the two countries, China and India, developed an individuality in her own way. The two countries completed the basic elements of their cultures some 2500 years from now; and after that, a little over 2000 years ago, they came in close touch with each other. Buddhism, which has been described by an authority on the subject like Sir Charles Eliot as "the Export Form of Hinduism (or Indianism)", was the medium through which India came close to China, and *vice-versa.* The first historical connexion between the two countries through Buddhism started in the first century A.D.; but previous to that, for at least a couple of centuries before Christ, China and India got to know each other, though indirectly. Through Buddhism, China received a great many things from India. The basic things which China got from India have been discussed by Prof. Chou in his Introductory Chapter. We might quote what he has said :

"What is that we have thus received from India? Let us try to answer this question. In the spiritual plane she taught us two important things :

"(1) India has taught to us to embrace the idea of absolute freedom—the fundamental freedom of mind which enables it to shake off the fetters of past tradition and habit as well as the customs of the particular contemporary age, that spiritual freedom which casts off the enslaving forces of material existence. In short, it was not merely that negative aspect of freedom which consists of ridding ourselves of outward oppression and slavery, but that emancipation of the individual from his own self through which men attained liberation, peace and fearlessness.

"(2) India has also taught us the idea of absolute love—that pure love towards all living beings, which eliminates jealousy, anger,

impatience, disgust and emulation, which expresses itself in deep pity and sympathy for the foolish, the wicked and the simple, that absolute love which recognises the inseparability of all beings : "The equality of Friend and Enemy", "The one-ness of myself and all beings". This great gift is contained in the Buddhist Tripitaka. The teaching of those seven thousand volumes can be summed up in one sentence : "Cultivate Sympathy and Intellect in order to attain absolute freedom through wisdom and absolute love through Pity."

In addition to the above, Prof. Chou has also mentioned other things in the world of thought and literature, art and science, as well as in the material world, which China received from India. We are all aware of the fact that in the long history of Sino-Indian contacts through Buddhism and Indian thought, China was very largely the pupil who received and India was the teacher who gave. In Prof. Chou's book, naturally, this aspect of the question has been given out in detail. Prof. Chou unfolds in his book (with that remarkable historical fidelity which is characteristic of Chinese writers, by constantly referring to contemporary and other authentic documents) how Indian Buddhistic thought and literature was accepted by the Chinese as their very own when it was taken there by Indian teachers, and how Chinese scholars themselves in their great quest for the pristine teachings of Buddha came to India taking unprecedented risks in making hazardous journeys through thousands of miles both by land and sea. From the Ist century A.D. right down to the present generation, when one of the most outstanding events in Sino-Indian relations was the visit of Rabindranath Tagore to China in 1924, Prof. Chou has described in detail the working of the Chinese spirit under the impact of that of India.

This history of course will make any Indian feel reasonably proud. But at the same time we ought to pause and consider the question, and look at it from the other side. If China has received so much from India, what is the balance on the other side? Chinese civilisation is one of the highest and most advanced in the world, and the Chinese way of life is one of the sanest and most beautiful which was ever evolved by man anywhere in the world. Through all these long centuries of Sino-Indian contacts, if China could take so much from India, we might ask, what has India taken from China? If India in the great centuries of Sino-Indian contact, during the first thousand years after Christ, could not take certain outstanding things which were China's own creation in the domain of thought and spiritual culture (I am not thinking of items of material civilisation which are on a lower plane and which any nation can in the circumstances of history borrow from any other), then it would show a singular want of receptiveness (one might say even want of culture) on the part of India. For to be able to profit by contact with a foreign people in the domain of thought and culture

is certainly one of the essential characteristics of a nation which is to be described as a civilised one. India took a great many things, particularly in science, from Greece; and naturally in the centuries when she was a creative people, she could be expected also similarly to have absorbed certain things from her great friend and neighbour in Asia as well. As a matter of fact, the tentative enquiries which have begun in this line would go to show that *Sino-Indian contacts did not form a one-way traffic only. If China took Buddhism and many other things from India, it would appear that India also in her turn took a number of things from China.* I have touched upon this point in an article elsewhere*.

In the domain of aesthetic perception and appreciation of Nature, it would appear that the Indian spirit was influenced by that of China, after the great scholars from China began to visit India. In Kalidasa, the greatest Poet of Classical Sanskrit, certain direct influences from Chinese literature can be very well postuated. In the art of the Gupta period we can see certain Chinese influences. If the Chinese took over a number of Sanskrit words as a legacy of Buddhism, it would appear that, through commerce at least, some Chinese words also came to be accepted in India and naturalised in Sanskrit and other ancient Indian dialects. For example, words like *Cina* (China), *Kicaka* (a kind of light bamboo from which flutes were made), *musara* (a kind of precious stone), *Sindura* (vermillion), obsolete Sanskrit *saya* (paper) and possible also *tasara* (a kind of silk). Further investigation is sure to extend this list which now consists of a meagre half a dozen words. In certain developments of Buddhist and Brahmanical Tantric ideologies and rituals, the influence of some developments in later Taoism in China is very likely, and this was the opinion also of the late Dr. Prabodh Chandra Bagchi, who had started investigating the matter. We have at least some evidence on the Indian side in a Brahmanical *Tantra* like the *Mahacinacara-Krama* or the "Process of the Ritual of Great China (*Mahacina,* i.e., China proper)", in which we are told how the sage Vasishtha went to China and there he found Buddha surrounded by women, and from him he learnt some of the rituals of Tantric *Vama-Marga* cults. In ancient India, we are quite thankful to find evidence of a great interest among Indians in Chinese culture and thought. About 520 A.D. the Chinese Buddhist Traveller in India, Song-Yun, is said to have discoursed (in the State of Udyana in the North-West Frontier) on the *Tao-Teh-King* by Lao-Tsze, which is a remarkable product of Chinese Philosophy and mysticism, absolutely at par with our oldest Upanishads. During the first half of the 7th century A.D., Bhaskara-Varman, King of Prag-Jyotisha or Kamarupa (which is present-day Assam) expressed his eagerness for

* See "The National Flag: A Selection of Papers, Cultural and Historical" by S. K. Chatterji: Mitra & Ghosh, 10, Shyama Charan De Street, Calcutta, 1944, pp. 13-25—"India and China".

having a Sanskrit translation of this work of Lao-Tsze. This translation was actually made in China, as we have a record of it from Chinese sources.

In India we have never been careful of our history, but in China they have had always a very keen and abiding sense of history. Consequently where we are neglectful of our historical records, never feeling an interest in them and never preserving them, the contrary has been the case in China, where the national records have been preserved with meticulous care. All these would go to indicate that India borrowed a lot from China too, and these two great and friendly nations can shake each other's hand for having given much to each other and taken much from each other. Some day it will certainly be possible to write a book on what India actually received from China, and then we would be in a position to repay the debt of Chinese and European scholars who have discussed at length the history of the influence of India on China.

Prof. Chou's book gives in a very handy volume the essential matters connected with the spread of Buddhist literature, which was mostly in a kind of hybrid Sanskrit to which the name of *Buddhist Sanskrit* has been given. China also elaborated upon what she took from India, and in the development of Mahayana Buddhism in China, which was also being regularly re-inforced by teachers and texts going from India, China has made a great contribution to human thought. This was passed on to Korea and Japan on the one hand and to Viet-Nam on the other. At the present day, it offers us a very important and a consistent system of thought giving an expression to man's attempt to find out for himself and to make operative in his life the Ultimate Reality that is behind existence. Prof. Chou has also given the story of the living continuity of Buddhist thought in China, describing the revival of Buddhism by scholars in recent years like Tai-Hsu and Ou-Yang Ching-Wu and others.

Prof. Chou's book is a book for serious scholars, and the story it unfolds will produce a stimulating effect on the mind of any serious reader in India. He has done a signal service to the people of India by publishing it in English, and again by bringing out a Hindi translation of this work. The English version deserved to be presented in a much more attractive form, without any typographical errors and other inadvertances which unfortunately disfigure it. But the contents of the work more than amply compensate for its outward deficiencies. The Hindi edition may serve its purpose in attracting Hindi readers to this great theme of a cultural comradeship between two of the greatest peoples of the world for over 1000 years; and I can only hope that it will help to strengthen the ties of friendship between our two nations.

Calcutta, 20th September 1956.

SUNITI KUMAR CHATTERJI.

A HISTORY OF CHINESE BUDDHISM

INTRODUCTION

—General Influence of Buddhism on Chinese Culture—

It was, I think, twenty years ago that, on a moonlit night in our home garden, my mother told me several Buddhist stories. She talked of the happiness of Western Paradise, how everything there was exquisitely adorned with gold and silver and precious gems and how the pure waters there, over the golden sands and surrounded by pleasant walks, were covered with large lotus flowers. Thus was this happy abode perfected and adorned. Moreover, heavenly music was always heard in this abode; flowers rained down three times a day; and the happy beings born there were able, on going to the other world, to wave their garments and scatter flowers in honour of countless other Buddhas dwelling therein. In the end she said that what we called the Western Paradise was the India of today. It made a deep impression on me in my boyhood.

After my middle school, I joined the university where I studied classical Chinese and Buddhism. After four years in the university it was clear to me that China and India were the only two ancient countries whose living civilizations and cultures were truly venerable; that there had been close contact and friendship between the two countries for many centuries; that during the last two thousand years India has not coveted anything of China. On the contrary, she has given us the SĀDHĀNA of freedom and MAITRĪ. Along with that message came the wealth of her literature, art and education. We had received inspiration from India in the fields of music, painting, drama and poetry. Her apostles had brought with them great gifts of astronomy, medicine and educational institutions; nor had they ever been sparing in their gifts and all their gifts were accompanied by deep love and friendship which were based on Buddhism.

What is it that we have thus received from India? Let us try to answer this question. In the spiritual plane, she taught us two important things.

(1) India has taught us to embrace the idea of absolute freedom—that fundamental freedom of mind which enables it to shake off the fetters of past tradition and habit as well as the customs of the particular contemporary age, that spiritual freedom which casts off the enslaving forces of material existence. In short, it was not merely that negative aspect of freedom which consists of ridding ourselves of outward oppression and slavery, but that emancipation

of the individual from his own self, through which men attain liberation, peace and fearlessness.

(2) India has also taught us the idea of absolute love—that pure love towards all living beings which eliminates jealousy, anger, impatience, disgust and emulation, which expresses itself in deep pity and sympathy for the foolish, the wicked and the simple, that absolute love, which recognizes the inseparability of all beings: "the equality of friend and enemy," "the oneness of myself and all things." This great gift is contained in the Buddhist Tripitaka. The teaching of those seven thousand volumes can be summed up in one sentence: "Cultivate sympathy and intellect, in order to attain absolute freedom through wisdom and absolute love through pity."

In the cultural field, India has given us invaluable assistance. Since India and China came into contact with each other more than two thousand years ago through Buddhism, it was natural that Indian influence on Chinese culture should have come through Buddhism. The translation of the Buddhist canons into Chinese gave us new ideas, new systems and new material for our literature.

ENRICHMENT OF PHRASES

During the eight hundred years between the Han and the Tang dynasties prominent Chinese Buddhist scholars created more than 35,000 new phrases and words. There were two methods: one combined single Chinese words to evolve a new meaning; such as Chin-Ju. Chin means real, Ju means likely; their combination means BHŪTATATHATĀ. The word is fundamental to Mahayāna Buddhism, implying the absolute, the ultimate source and character of all phenomena. Another example is the word Chung-Sen; Chung means all or many; Sen means born; and the combination is a new phrase meaning SATTVA, all the living beings. A third example: the word Ying means first cause, Yuan means second cause; when these two words are combined it is translated as HETUPRATYAYA.

Another methcd was the adoption of Sanskrit word with its original sound ; an instance of this is the word NI-PAN which is the rendering of the Sanskrit NIRVANA. And CHA-NA came from the Sanskrit KSANA, At that time, the Buddhist translators not only created many new phrases but also saw to it that they were distinct and correct. This is truly a great contribution to our literature.

CHINESE WRITERS' HORIZON WIDENED

The highly imaginative literature of India liberated Chinese literature which was lacking in profound imagination. Indian writers

had a priceless treasure in the two great epics, the *Mahabharata* and the *Ramayana*, the richest poems in the world, to draw upon. The Buddhist poet Asvaghosa's poetic work is known as the *Buddha-Carita-Kavya-Sutra* which had been translated into Chinese by Dharmaraksa, exerted great influence not only on Chinese Buddhism but also on Chinese literature. As the late Professor Liang Chi-chao said, our long poems of *A Heroine of Mo-Lang* and *The Peacock Flying towards the South-east* belong to the style of the Buddhist literature. The novels and dramas of the Tang, Sung, Yuan and Ming dynasties were influenced by Buddhism indirectly.

The Record of a Pillow of the Tang dynasty is a typical example. It is about a Taoist named Lu who having once stayed at a Serai had conversed with a scholar who deplored the poor conditions under which he laboured ; Lu ultimately gave his companion a pillow and asked him to go to bed. The unhappy scholar at once fell asleep and dreamt of life-long prosperity; awakening, he perceived that everything that had happened was illusory.

Another popular novel *The Plum of the Golden Bottle* of the time of the Sung dynesty narrates the story of a young man, the son of See-men Ching, whom a Buddhist priest Po-chen teaches the noble precepts of the Buddha ; the boy then changes his surname from Hsao-ko into Ming-nu and finally follows the priest as a Sramana.

A famous writer of modern China, Mr. Cheng Chin-tu, divides a play into three parts : (a) the main body, (b) the minute details, and (c) the local drama. Dramatic dancing and singing had their origins in ancient times, but a combination of the two does not seem to have appeared till after the period of the Wei and the Tsin dynasties. The earliest opera play we know of was called Pu-tow (the Wedge). Modern research has shown that it was introduced from India. Till the end of the dynasties of Northern and Southern China, several musical iustruments, introduced into China from India, passed through Central Asia. The Yang Emperor of the Sui dynasty collected all the instruments and divided them into nine groups ; among them were some instruments from Khotan and India.

The popular instrument of that time was the Kon-ho, a striged musical instrument used by the ancients ; it came from India during the Han dynasty. An important musical instrument used during the Han and the Tang dynasties was called the Pi-Pa, a guitar which came from Egypt, Arabia and India. Thus we see that both the

literature and music of China have been deeply influenced by India. We also see that the stories of the Chinese plays, such as *A Play of Thunder-peak, A Dream of Butterfly, A Record of South Trees* and *A Record of Soul Returning,* were Buddhist. A style of Chinese essays called San-wen, meaning short prose has been discovered in Tung-huang caves ; it occupied an important place in Chinese literature. Mr. Lo-Chen-Yu, a modern Chinese scholar, calls it the Buddhist lyric. Actually there are some differences between "reading prose" and Buddhist lyrics ; the latter comprise religious songs translated from the Sanskrit. It was prevalent in the Tang dynasty. The former is a system of prose which consists of two parts both for reading and singing such as the reading prose of *Vimlakirti.* Another popular reading prose is known as *Mahamaudgalyayana Seeking His Mother from Hades.* It describes how Mahamaudgalyayana, in order to save his mother from hell, inspired the people with the sublime ideal of "universal love" of Buddhism.

TRANSFORMATION OF CHINESE LITERARY STYLES

Written books of ancient China do not show sufficient effort at organization and therefore lack clarity of presentation. With the advent of Buddhist classics, they were more systematised and consequently more lucid and logical. Indian Hetuvidya and methodology ushered in a new era in the art of writing. At the same time, Buddhist translations were being written both in verse aud prosc. It created a new field for Chinese literature. All translations of Buddhistic literature were written simply, because in the study of Buddhist books the object was to emphasize original meanings and not to make fine literature. Dr. Hu-shih in his work, *The History of Dialect Literature of China,* states that the story of Jen-pan minister (see *ASTASAHASRIKA-PRAJÑĀPARAMITA*) was written in a style of revolutionary dialect in that age. He also says that the prose of Dharmaraksa and Kumārajīva were written in the then Patois. Dharmaraksa and Pao-yun had translated several Buddhist Sutras in the literary style of the enigma, it was composed according to the rhyming tone of mass songs. During that time, poets wrote several poems containing Buddhist thoughts. For example, there was a great poet of the Tang dynasty named Lee-po whom his friends called the "banished immortal", because he seemed to have come from a higher world than this one and to have looked into realms that most men could not see. Here are his verses, full of Dhyana ;

Why do I live among the green mountains
I laugh, and answer not, my soul is serene; it
dwells in another heaven and earth
belonging to no man:
The peach trees are in flower, and the water
flows on.

Afterwards there was a development in the style of the proverb generally used by the Zen school and Neo-Confucianists. This likewise was related to Buddhist literary writing.

BIRTH OF THE CHINESE ALPAHBET

Written Chinese consists of numerous symbols which in the earliest stage of their history were mainly pictographic in form. This was a great handicap. With the introduction of Buddhism and Sanskrit a number of Indian scholars attempted to invent an alphabetical system to solve our difficulties. The first alphabet that was thus introduced appears to have been one of fourteen symbols. It is called *Hsi Yu Hu Shu* or *Foreign writing of the Western Countries* and also named *Ba La Man Shu* or *Brahmanical Writing.* It was then that the Indian Buddhists who had come to China assisted in forming, on the model of the Sanskrit alphabet, a system of thirty-six initial letters, and described the vocal organs by which they were formed. They also contributed certain tables which were helpful in the spelling of words. Shen-Kung, a Buddhist priest is said to have been the author of the system and the dictionary *Yu Pien* or *Discrimination of Language* was one of the first extensive works in which it was employed. There was also a famous historian named Shen-yo, to whom has been attributed the discovery of the Four Tones. In his biography in the *Book of Liang dynasty* we read; "He wrote his Treatise on the Four Tones to make known what man for thousands of years had not understood; the wonderful fact which he alone in the silence of his breast came to perceive." When the Republic was established in 1911, our National Government introduced the alphabet of the stand language to the people. Although it was rather crude and did not yield very satisfactory results, it furnished us with valuable material for further experiment.

In the field of art, which has been so much influenced by Buddhism, we know that Indian art was carried to China through Central Asia, where we had had trade with Indians during the early Han dynasty. Modern research has discovered vestiges of Indian

art all along the Central Asia route. In all the chief cultural outposts of China, such as Bamiya, Bacteria, Khotan, Miran, Turfan and Tung-huang, archaeologists have discovered remains of Buddhist grottos, sculptures, paintings, etc., which bear testimony to the great effort made by Buddhist India to foster lasting cultural relationship with India.

Buddhist art reached China proper. It had strength enough to impose itself on the national art of the country and influenced it for several centuries. I think Buddhism gave a new life to the development of art in China. This art did not follow the Chinese classical traditions but represented a synthesis of strong Indian and pseudo-Indian elements which gradually adapted themselves to Chinese genius. I shall give the following examples of various arts in China.

NEW STYLE OF BUDDHIST TEMPLE CONSTRUCTION

Indian architecture followed Buddhism to China; there were several new innovations, such as Buddhist temples, stupas and stone caves. Among them the temples were important visited by the common people for worship and by the monks for meditation. According to our tradition, those temples were built either by individuals or by prominent monks in ancient times. We have no details of architecture, there exist only a few ruins which tell us of the glory of those olden days. The ancient construction of the Monastery of White Horse of Lo-yang was copied from the architectural style of Anathapindadarama in Kosala State. The *Records of the Nanking Budhdhist Temples*, although they mention many events of note in temples, give no details. A better source of information in this matter is the *Records of the Lo-yang Temples*, where details are available of the construction of the Monastery of Eternal Peace which was built by an Empress of the Wei dynasty in 516 A. D. It was an enormous Buddhist stupa in nine stories, more than 90 Chang (about 900 feet) in height and the temple was 100 Chang in height. The entire construction was in wood and occupied more than 10,000 square feet of land. It was about 100 Li (about 30 miles) from the capital from where we can see that stupa. "On the top of the tower, there was a golden mast." This was a temple constructed in Indian style; we never had such a one before the days of Indian influence. The late Professor Liang Chi-Chao says that we do not always realize how much this particular form of architecture adds to the natural beauty of our landscape. We cannot think of the West

Lake in Hanchow of Chekiang province without its two Pagodas, the Grand Luey-fong (Thunder Peak) and the graceful Pao-su. The oldest piece of architecture in Peking is the Pagoda in front of the Monastery of Heavenly Peace built during the close of the sixth century A. D. One marvels at the beauty of harmony in the island of Chung-Huang (Fairy Flower) in Pei-Hai, with the white Pagoda on its peak and the long verandah below. This was something the combination of Chinese and Indian architecture alone could have achieved.*

SCULPTURE OF CAVES

In ancient times before the introduction of Buddhism, we had carvings upon stone but never sculpture in three dimensions. Modern research has shown that stone sculpture began with the Wei dynasty, as the king, Wen-chen, was in favour of Buddhism. Thereupon, later emperors and empresses wished to have a stone cave in the hills with Buddha's statues sculptured for religious purposes. From the *Memoirs of Eminent Priests*, we learn that Tai An-tao of the Tsin dynasty, who was generally known as a painter and literary man, was also a sculptor. He and his brother worked together upon a large image of Buddha, which enjoyed great fame in its days. There are also several records of famous sculpture being executed during the Six Dynasties and the Sui and the Tang dynasties. Unfortunately all these were destroyed during the civil war between the Northern and the Southern dynasties; as well as by the deliberate vandalism of three emperors, who were bitterly opposed to Buddhism. We still possess today the great rock sculptures and reliefs, three or four thousand in number, I-Ch'ueh (near Lo-yang) and Lung-men (Dragon Door) executed during the Wei and the Tsin dynasties. But the great treasure we have is the group of figures at Yun-kang (Clouds Hills), Ta-t'ung (Great Commenwealth) large and small, not less than a thousand in number. Yun-kang caves were located 30 Li (about ten miles) off from Ping-chen, the old capital of the Wei dynasty. Yun-kang is situated on the bank of the Chuang river of Wu-chow, and I-ch'uen is on the bank of I river. Both of them are similar from the geographical point of view. Hence during the rule of the Wei dynasty, the people called Yun-kang the Northern caves and I-ch'uen the Southern caves of China. According to the *Book of Wei Dynasty*, there was a Sramana named Tan-yao who

*See Liang Chi-chao's *Collected Writings*.

got permission from the king to carve out five caves in the Wu-chow, by the west side of the capital. There were two Buddha images carved on hill stone, one is seventy feet in height and another sixty feet. We thus come to know that cave-sculpture in hills was introduced by Sramana Tan-yao.

The Buddhist art of sculpture during the time of the Wei dynasty is best represented in the grottos of Yun-kang and Lung-men. It is best describe the art of Yun-kang in the words of Chavannes, who was the first to explore the region :

"To appreciate the fineness and elegance of the art of the Northern Wei, we should study these statues which are life-size. We shall see in them a gentleness of expression and a gracefulness of pose which other periods have not been able to render so successfully. Several of these statues are seated in a cross-legged posture in front of each other ; this posture is no longer seen in the Buddhist carvings executed under the Tang dynasty."

But it has since then been recognized that the art of Yun-kang and Lung-men is much more than what Chavannes held it to be.

I-ch'ueh caves were constructed by the emperor Hsiao-wen of the Wei dynasty when their capital was transferred to Lo-yang. By the west side of I-ch'ueh mountains is Lung-men. On the east of that mountain is Hsian Hills ; several Buddhist caves were carved on those two hills, they very like the Yun-kang caves.

The Yun-kang caves were completed during the Wei dynasty. The I-ch'ueh (or Lung-men) caves were being executed during the period extending from the Wei to the Tang dynasty. Because there was a civil war during the period of Hsiao-ming emperor of the Wei dynasty, it was natural that little attention was paid to the construction of Buddhist caves. During the reign of the emperor T'ai-tsung of the Tang dynasty, there was a chieftain of Wei State named Tai, who carved three caves in the north side of I-ch'uch. These exist to this day. The third great seat of Buddhist sculpture in China is Tung-huang caves, better known as the "Crottos of the Thousand Buddhas" as there are a thousand Buddha images in them. Situated as it was at the meeting place of the Central Asian highways on the frontier of China, it has received almost all the Ser-Indian influences which have been observed in the art of Khotan, Kuchar and Turfan.

The construction of the grottos was started in the fourth century A. D., but the oldest dated grottos go back to the Wei

dynasty. There are four different stages in the development of the art at Tung-huang : (I) the art of the Wei dynasty (fifth and sixth centuries A. D.), (2) the art of early Tang dynasty (7th century), (3) the art of the late Tang dynasty (from the middle of seventh century to the tenth century A. D.) (4) restorations and additions were carried on up to the middle of the eleventh century A. D. *

FROM STUPA TO CHINESE TOWER

The construction of towers began after Buddhism had been introduced to China. In India, the purpose of the stupa was to keep either Buddha's or a saint's relics. But the tower in China was used not only for keeping a saint's relics and the Buddhistic Sutras, but also as a memorial to prominent personalities. The earliest Chinese tower was built at the Monastery of White Horse of Lo-yang during the Han dynasty. By the time of the Sui dynasty, it became a common constructional operation. For example, in the first year of the emperor Wen-ti's reign of the Sui dynasty (60I A. D.) the emperor gave a royal mandate to the thirty Chinese monks who were responsible for the construction of such towers in various districts of the country.

Another example is provided by the pair of the so-called winged lions which guard the gates of the Han graves, set up at the beginning of what is known as the "spiritual path" which led up to the burial mound. It has been suggested that the impules for the use of such guardian animals came to the Chinese from the West, probably by sea and through India, although they reshaped these impulses according to their own creative genius and stylistic tradition, which survived from the Han period. Again, the Chinese Shen-tao Pillar (or spiritual path pillar) was also copied from the Indian Asoka pillar.

PAINTING

The paintings of the most ancient period of our history have disappeared. From several records, we only know that there was painting before the Han dynasty ; when Confucius visited Lo-yang in about 526 B. C., he saw a picture of the Duke of Chou holding his young nephew Ch'eng of his knees. After Buddhism carried to China there was a new encouragement to our Chinese painting. Buddhism gave new ideas to the painters. That temple murals and Buddhistic pictures might have been influenced by Ajanta's wall-paintings. The most renowned painters in our early history were

*See P. C. Bagchi's *India and China.*

Kuo Tan-wei and Kuo Ha-to. They were famous for their paintings of the Buddha. For instance, a straight still figure of the Buddha, his eyes half-closed in meditation, his face quiet with inner concentration, helped the beginner to meditate. A picture of heaven or of a procession of saint moving with stately steps from cloud to cloud showed people the grace and beauty of holiness. In China, many artists lived in the quiet Buddhist monasteries and the walls of the temple were filled with decorations that showed the life of the Buddha or other saints, and even the Western Paradise.

The most famous Buddhistic painter was Wu Tao-tze, who lived in the first part of the eighth century A. D. He was a Buddhist and worked a great deal in monasteries. He executed many paintings on the temple wall. It is learnt that he painted three hundred frescoes on the wall, but, unfortunately, they have crumbled and disappeared. Even, his smaller paintings are lost, for since the Tang dynasty, very few pictures have come down to us. Landscape painting was carried to its greatest perfection; the Chinese always loved Nature and felt very close to her. I think, it may be the influence of Buddhism which strengthened their love of nature, for did not the Buddha say, "Truly, trees and plants, rocks and stones, all shall enter Nirvana."

We have cited enough examples in which the ideas of Indian art have deeply fertilized Chinese art.

The influence of Buddhism was also felt in the scientific field.

ASTRONOMY AND THE CALENDAR

About the first part of the eighth century A.D. there were some Indian monks employed to regulate the national calendar. The first mentioned is Guadamara whose method of calculation was called "Kuang Tse Li" (the Calendar of the Bright House). It was used for three years only. Another Hindu monk named Siddhartha had presented a new calendar to the emperor Hsuan-tsung of the Tang dynasty in 718 A.D.; it was translated from an Indian calendar, which was called Kiu Che Li or Navagraha-Siddhanta. It had greater success in China and was in use for four years. It contained a calculation of the moon's course and the eclipses. In 721 A.D. the Chinese Buddhist named Yi-hing adopted a new method of calculation which was evidently based on the Indian astronomy as it contains the nine planets in Indian fashin: the sun, the moon, the five planets and the two new ones, Rahu and Ketu by which the Indian astronomers represented the ascending and the descending nodes of the moon.

AYURVEDA CARRIED TO CHINA

The Indian Ayurveda system was taken into China. The earliest date was the middle of the fifth century A.D. when a Chinese noble named King-sheng, who was a Buddhist, had gone up to Khotan State. He has left us a work which, although it does not seem to be an exact translation from any Indian source, is at any rate a compilation from different taxts of the same origin. It deals with meditation and is known as *Che-chan-ping-pi-yao-fa* or the *method of curing the diseases.*

During the Tang dynasty, emperors and nobles of the court sent a special envoy to India to hunt for Indian Thaumaturges (Tantrik Yogis) who were supposed to have been in possession of secret methods of curing the effects of old age.

In the eleventh century A.D., an Indian Ayurvedic book named *Ravanakumaratantra* was translated into Chinese from the Sanskrit. It is a treatise on the method of the treatment of childern's diseases. The book *Kasyapasamhita*, was also translated into Chinese at the same period and it deals with the treatment of pregnant women's diseases. Actually the Chinese had their own medical system and they took every care to enrich it from time to time with material received from outside.*

BLOCK PRINTING

In ancient times transcription of books was the only method to diffuse knowledge in China. It was so till the times of Ch'ing and the Han dynasties. Though we had discovered a stone plate printing method, it was not so easy for printing purposes as the stone itself was rather heavy and it was also a clumsy thing. During the Sui dynasty, the carved-wood plate printing method was introduced in China from India. Since then the Buddhist priest have been in the habit of giving people little paper charms, stamped with a picture of the Buddha, to protect them from demons or illness. To have a quicker way of copying books and spread their teachings, Chinese Buddhists adopted this printing method and made experiments in the quiet and leisure of Buddhist monasteries. Thus the first book was printed in 868 A.D. It was one of the sacred books of Buddhism called the *Vajracchedikaprājñāpāramitā Sūtra.* A copy of it has been found recently, walled up in a temple in Chinese Turkestan. It is the oldest printed book in the world. Several other books on Buddhism printed during the Tang and the Sung

*See P. C. Bagchi's *India and China.*

dynasties have also been brought out from Tung-huang caves. Afterwards this wood-block printing method was taken over to Europe and it developed into fine copper printing. It has also become the basis of the wood-cut art of the present day.

NEW EDUCATIONAL METHOD

How education was actually conducted in ancient China, no one is able to tell; but we are quite certain that Confucius and Mencius did not resort to the method of preaching to a large audience and it is quite likely, therefore, that the system of formal lecturing, with which we are so familiar today, came from India. For instance, several institutions were established during the Sung, the Ming and the Ching dynasties, called 'Shu-yuan' each run by some prominent scholar, who collected round him a large number of pupils. This seems to have been the same as the system of Gurukala or Ashram of ancient India. The teaching of the Shu-yuan emphasized moral discipline as well as intellectual training; it specially encouraged self-cultivation which had been introduced from the Buddhistic meditational method. In the Shu-yuan system of the Sung and the Ming dynasties, great emphasis was laid on self-cultivation, contemplation, and introspection; and this was responsible for the change in social ideas and customs. A Chinese proverb states that we keep our mind only when we hold it fast, we lose it when we give up holding. This is a course of mental hygiene in one of our educational methods and western scholars hope to realize the powers of mind in the same way.

Furthermore, our educational method not only involves teaching of knowledge, but also the training of the spirit. Hsu Chin-yuan, the Neo-Confucian scholar of the Ming dynasty, said of learning:

"Learning is of great importance to man. One who is born intelligent would lose what one originally has without it. Without it one would not be able to maintain dignity. Without it moral transformation, as from weakness to strength or from evil to good, would be impossible. Without it one can never reach the state of perfection in moral virtues of love, righteousness, reasonableness, wisdom and truthfulness. It would be impossible, without it, for one to discharge dutifully one's function in this world of complicated relationship...............Without it one would not know what would be the proper thing to do under different circumstances........"*

Thus we find that the definition of the word learning in China,

*See *Writings of the Ming Confucianists* complied by Hwang Tsung-hsi.

consists of two things, one is knowledge and another is spiritual experience. That is exactly what Buddhism taught.

What I have referred to above sums up the essence of our Buddhistic heritage and I am proud to say that we have turned it to good purpose: Indian thought has been entirely assimilated into our world of experience and has become an inalienable part of our consciousness. Indeed, Buddhism in China became much more than a second religion. It became the most influential religion of the country and occupied the first seat of honour. Buddhism influenced not only China's art, literature, science, etc., but also Confucianism which merging with it during the Sung and the Ming dynasties developed into the school of Neo-Confucianism. The teaching of Neo-Confucianism was more spiritual than material, and more philosophical than political. It began with the Sung dynasty and ended with the Ming dynasty.

India and China have thus had close cultural ties for about two thousand years. I love India and admire her. She has her own philosophy which has enabled her to hold her head high in the world from the Vedic period to this day. The Indians have always prized the things that kept the spirit of man alive and brought him near to God.

I also love China I admire her too, not because I was born on her soil but because in China we possess a philosophy which has never asked people to cultivate the sense of invidual comfort which through its living words issuing from the illuminated consciousness of her great sons, Confucius, Lao-tze, Mencius and Chaung-tze and others has saved her in tumultuous times. The essence of this philosophy consists in the truth of universal wisdom, peace, goodness and the unity of all beings.

India and China have been unfortunately separated for centuries. Their ways of living have been greatly affected by foreign influences both political and economic. Dr. Rabindranath Tagore's visit to China in 1924 and that of Sri Nehru in 1939 on the one hand, and Generalissimo Chiang Kai-shek's visits to India and His holiness the late T'ai-hsu's on the other have, however, done a great deal to revive the traditional relations of the two countries. Furthermore, both the countries have been exchanging students and professors since the last war. Recently the Chinese National Government has appointed Professor Tan Yun-shan as China's cultural representative in India. In view of their increasing importance the need for closer

ties between them is all the greater. In this connection Sri Nehru's words are particularly appropriate. He says in *The Discovery of India*:

"And now the wheel of fate has turned a full cricle and again India and China look towards each other and past memories crowd in their minds ; again pilgrims of a new kind cross or fly over the mountains that separate them, bringing their messages of cheer and goodwill and creating fresh bonds of a friendship that will endure."

CHAPTER I.

EARLIEST SINO-INDIAN CONTACTS IN THE HAN DYNASTY

A. Introduction of Buddhism into China.

The early history of Sino-Indian intercourse may be recorded from different angles with the help of the Chinese ancient records. These are plentiful because Buddhism had great influence over the Chinese people and their culture in the Wei and the Tsin dynasties. It should, however, borne in mind that in the beginning the Chinese people looked upon it as a foreign religion. In our study of the history of Buddhism in China, it is important to trace the course of its rise and fall.

The date of the introduction of Buddhism into China, however, remains uncertain, though there are several legends concerning it. In the *Book of Lieh-tze* it is recorded that there was once a minister of Wu state, named Fou who asked Confucius who the greatest sage in the world was. Confucius promptly replied that he had heard of a divine teacher who lived in the western world, by which he meant India. The majority of Buddhists in China, relying on this legend, think that the Buddha was known to Confucius. In the *Catalogue of Examined Buddhist Texts* written by holy priest Tao-an it is said:

"In the reign of Emperor Shih Hwang Ti of the Ch'ing dynasty, there were eighteen foreign Sramanas: one of them named Sri bandhu brought several Buddhist Sutras to the Emperor, but the latter gave no credence to them and on the contrary clapped him into prison. In the night there appeared a golden man, more than sixty feet in height; he broke open the prison and the priest was released. The Emperor thus was wonder-struck and gave him thanks." Moreover, the *Record of Buddhism and Taoism of the Wei Dynasty* states that Buddhism was introduced into China during the age of the Emperor Wu-Ti in early Han Dynasty (148-80 B. C.) The Record runs as follows:

"When China became connected with Central Asia, a Chinese envoy named Chang-chien returned from Ta-hsia (Bactria) and brought the information that there was a country named Hien-tu of which another name was Tien Chu which bordered upon Bactria and it is in connection with this country that we hear about Buddhism."

We again learn from the *Record of History* written by Szu-Ma Ch'ien in the Han Dynasty that Chang-chien was the person to mention Hien Tu while other historian ever made any reference to Buddhism. The *Book of the Latter Han Dynasty* written by Fan-yee in the Liu Sung dynasty (420-479 A. D.) states:

" Buddhism sprang in Hien Tu, but the *Book of thePrevious Han Dynasty* do not mention it. The Chinese envoy Chang-chien, only reported that the country is not hilly, it is damp and hot. They mount on elephants while going to the battle field."

From the above statements, we may conclude that Buddhism was introduced into China not in the early Han dynasty, but latter on.

The first historical reference to the date of the introduction of Buddhism into China is contained in the historical work called *Wei-liao* written by Yu-huan between 239 A. D. and 265 A.D. It gives a history of the countries west of China, and furnishes a brief account of the Buddha's birth, and states that in the year two B.C. an envoy named Ch'ing-ching was sent by the Emperor Ai Ti to the court of the prince Yueh- chi who having received his message, told his follower I-ts'un to teach Ch'ing ching a orally sacred text called Buddha's Sutra.

The starting point of Sino-Indian contacts is generally put at 64 A.D. The legendary Buddhist chronicles, such as the *Records of the Lineage of Buddha and Patriarchs* written by the priest Chih-pang in the Sung Dynasty (1127-1280 A.D.) states as follows:

"The Chinese Emperor Ming Ti of the Eastern Han Dynasty (the Latter Han Dynasty), in the 7th year of his reign, once dreamt that a golden man came flying into the palace with the light of the sun shining upon his neck. The next morning the Emperor enquired of his courtiers what the message of that dream was. One of them, named Fu-i, immediately informed him that it was the sage of the western world, named Buddha, who lived at the same time as the Chou Dynasty. Ming Ti was so much impressed by the dream that he sent as envoys General Tsai-yin, the learned doctor Ch'ing-ching, Wang-tsun and other eighteen members in all on a mission to India to bring Buddhist scriptures and priests. After two years General Tsai-yin and others met two Indian monks, named (in Chinese) Kia-yeh-mo-tan and Chu-fa-lan in the Yueh-chi country of Central Asia and received images of the Buddha and Sanskrit texts which contained more than six milion words. These were brought to Lo-yang

in A.D. 64, together with the two Indian monks riding on white horses. They paid their repects to the Chinese Emperor and lived at Ho Lu Monastery. The following year the Emperor ordered the White Horse Monastery to be built outside the west gate of the city of Lo-yang. Kia-yeh-mo-tan then started upon the translation of the *Sūtra of the Fourty-two Sections.*

Kia-yeh-mo-tan (Kāśyapa-Mātaṅga) was a Brahman from Central India. When young, he was noted for his talent. With ardent purpose he studied various treatises, and extracted from them new and hidden meanings. Moved by the Divine Spirit, he went to Western India, where he was invited by the people of a small country to come over and explain the *Suvarna-Prabhāsa Sūtra* to them. Just at this time a neighbouring state attempted to march an army into the former country, but they were unable to advance over the frontiers. Suspecting some secret agency, they sent messangers to find out the reason of the hindrance. Having entered the country they found the king and his ministers etc., quietly listening to the Sutra of the great development, while a divine spirit was protecting the country. In this way they were converted, and it was just then that Tsai -yin and the other emissaries from China met Kāśapa-Mātaṅga, and brought him to Lo-yang to the Emperor in A.D. 64. He live in the White Horse Monastery and translated the *Sūtra of Forty-two Sections.* Chu Fa-lan (Dharmarakṣa) also belonged to Central India. At an early age he exhibited great talent and fondness for Buddhist texts, especially the Vinaya. He could recite more than a hundred myriad words from the sutra. Although hospitality was freely offered him, he was not content to remain at home, but wished to travel to make known the true doctrines. Contrary to the wish of the king of the country, he secretly left the place with Kāśyapa-Mātaṅga, and after travelling with him he came to China, where during the reign of the Han emperor, he assisted in the translation of the *Sūtra of Forty-two Sections.* After Kāśyapa-Mātaṅga's daeth, Chu Fa-lan, from the 68 A. D. to 70 A. D. translated alone single handed other sutras.

Of these the following is a list :—

The Buddhacarita-Sūtra, 5 fasc.

Daśabhūmi-klesakkhedika-Sūtra, 4 Fasc.

Dharmasamudrakosha-Sūtra, 3 fasc.

The *Jātaka,* 2 fase.

A gethering of differences of 260 *(articles of) Sila or moral precepts.* 2 fasc.

It is reported of this priest in the *Memocirs of Eminent Priests* that when the Emperor Wu Ti (140 B. C.) had cleaned out the Kun Ming Lake and had discovered some black ashes among the excavated stuff, he asked Tung-Fong Shuo about it, whereupon Shou said, "you must ask the Tartars of western world." When Dharmaraksa arrived, therefore, he was asked about it, and he replied, "these are the ashes of the world burnt up in the Kalpa Past."

This priest again, when he came to Lo-yang, caused a picture to be made from the Sandal-wood image of Buddha done by the king of Ujjain State, and reverence to be paid it.

We also learn from the above mentioned book that the Emperor Ming Ti of the Han dynasty had a dream as to how Buddhism was introduced into China. The legend about the introduction of Buddhism during the reign of Ming Ti occurs persistently in Buddhist records.

B. THE FIRST BUDDHIST SUTRA IN CHINESE

The history of Buddhism in China may be said to begin with the translation of Buddhist texts of which the first was the translation by Kāśyapa-Mātaṅga and Dharmarakṣa of the *Sūtra of forty-two Section* into Chinese. The *Memoirs of Eminent Priests* written by Hui-chiao in the Liang dynasty (502-557 A.D.) states: "Dharmarakṣa and Kāśyapa-Mātaṅga came to Lo-yang, the capital of the Latter Han dynasty together. They translated five Buddhist Sūtras. Afterwards, due to the moving of the capital and disturbances created by invading tribes, four of their works were lost, only the *Sūtra of Forty-two Sections* is now preserved. This is the first of the Buddhist books in China containing more than 2,000 words.

Another Buddhist catalogue named *A Revised calalogue of Buddhist Sacred Book* (collected) *Under the chou Dynasty of Wu family* (690-705 A.D.) also mentioned that the *Sūtra of Forty-two Sections* was translated by Kaśyapa-Mātaṅga and Dharmarakṣa together at Pei Ma Szu or the White Horse Monastery, Lo-yang. It was the First Indian work introduced into China and is of interest at least for two reasons :

First, it throws some light on the development of Buddhism in India from the passing away of Gautama Śākyamuni to the first century A.D., when this work is said to have been introduced into China. Secondly it gives us a glimpse of the first Buddhist preacher's thoughts and doctrines. This work does not seem to exist in the original Sanskrit; but it appears that the intelligent translator

extracted passages from different Buddhist canonical works and put them together. The *Record Concerning the Three precious Things Triratna, vis. Buddha, Dharma and Sangha) under Successive Dynasties* written by Fei Chang-fan states that the original of this sutra is made up of a collection from several foreign books. It shows that this book was not translated from any one Sanskrit book, but was a compilations of several important doctrines of various sutras.

Since this Sūtra was, as I have said, the first Buddhist Sūtra in Chinese, it preseded the invention of printing and was surely copied by many hands. After the invention of printing, there were, consequently, very many varying edition. To my knowledge there are some ten editions of the *Sūtra of Forty-two Sections*, and it can be reduced into three classes:—

1. The Korean, Sung, Yuan, and Palace editions, on the whole, are the same.

2. The edition with a commentary by Emperor Chen-tsung of the Sung-the Nan-tsang or Southern Pitaka of the Ming was first to use this edition.

3. The edition annotated by Shou-sui under the Sung dynasty.

The Korean edition is represented by the old text of the Southern dynasties. Judging from our Chinese history, there was a Taosit named Tao Hung-chin who lived under the period of the emperor Wu of the Liang who wrote a book entitled *Chen Kao* or *True Order* of which there is a volume of *Chen Ming Shou P'ien* attached, and it was mostly taken from the *Sūtra of Forty-two Sections*. If we take a few sections at random and compare them, we shall find that the Korean edition is close to the original. For example, (1) In the *Treat others with Courtesy* section, the Korean edition has the phrase I E Lei, I Shan Wang, which also appeared in Ch. 42 of the *Samyuktagama* and in sections 1 and 2 of Sutra 7 of the *Saṁyuktāgama*, both of these sources containing the idea of Ê Lei and Shan Wang. (2) In the *Wood in water parable* section, the Korean edition writes Pu Tso Ch'u An, Yat Pu Yu Ch'u An, which also appeared in Ch. 43 of the Saṁyuktāgama as Pu Chau T'zu An, Pu Chau Pi An. (3) The section of the *Take Care not to look at Women* of the Korean edition, also appeared in the *Mahāparinirvānasuttanta* of the Dighanikaya, and if we examine carefully the texts of these books we shall see that the Korean edition is in reality nearest to the original text. (4) At the

end of the *Lotus Parable* section in the Korean edition, we read Wei Shên Ê Lo, Chu Pu Chin Chun, a similar statement is also contained in the Ch. 43 of the *Saṁyuktāgama* but it was in the form of Chu Pu Chin.

The Chen-tsung edition of the *Sūtra of Forty-two Sections* is proceeded by a preface dated first year of Hwang-Ching's reign of the Yuan dynasty (1312 A. D.), from the hand of the monk Pu-kuang. This preface states only that this edition was prepared under the previous dynasty; it does not say that the commentary is by the Sung Emperor. The author Chao Hsi-pien recrads in his Supplementary Records of Studying at Chun Sung chai, that he does not know the year and month date of the *Sūtra of Forty-two Sections* with imperial commentary; but Ch. 45 of the *Records of the Lineage of Budha and Patriarchs* records : "In the third year of Tien-hsi, under Chen-tsung, (1019 A. D.) the I-ching-san-tsang Fa-hu and the others pettioned .for permission to include in the Tripitaka and distribute the Imperial Commentary of the *Sūtra of Fotty-two Sections* and the Imperial Commentary of *I Chiao Ching*. The permission was accorded. The *Book of Ching.yu Hsin-hsiu Fa-pao Lu* Ch. 15, mentions a *Sutra Forty-two Sections* with imperial commentary by Chen-tsung of the Sung dynasty as a work in one chapter and adds : "It is also found in the Tripitaka". According to this evidence, not only did Chen-tsung prepare a commentary to the *Sūtra of Forty-two Sections*, but the Sutra itself had at that time already entered the Tripitaka. Moreover, *the Records of the Lineage of Buddha and Patriachs* states that "In the 7th year of Ta Chung Hsiang Fu period of Chen-tsung's reign of the Sung dynasty (1014 A. D.) requested the priest Chung-chu of Fu-shih to come to the palace to lecture on the *Sūtra of Forty-two Sections* and also at about that time the priest Chih-yuan of Ku-shan prepared a commen- tary on this Sutra in one chapter. We thus see that under the period of Chen-tsung's reign the people studying this Sutra were by no means few.

The Shou-sui's edition of the *Sūtra of Forty-two Sections*, was the most widely current under the Sung dynasty, and, consequently, the Ming monks Chih-hsu, Liao t'ung, and Tao-pei, and the Ching monks Hsu-fa all drew upon text of this edition. In addition, in Tao-pei's *Book of Guide of Three Sutras*, we read, "The Grand Master of Yun-chi, a temple near Hangchow, constently said, 'The edition to be found in the Tripitaka collection is unsatisfactory, one

must use Shou-sui's edition'." The name of the grand master of Yun-chi was Chu-hung he was a Ming dynasty monk of learning and great influence and there must have been many who believed him.

It is interesting to note that the Liu Ho Pagoda in Hangchow has an edition of the *Sutra of Forty-two Sections* which was cut in the stone in the 29th year of Shao hsing period of Kao-tsung's reign of the Southern Sung (1159 A. D.), and which agrees on the whole with the Shou-sui's edition. At the end of this stons-cut text there is a colophen by Wu I containing the statement "First, Chia-yeh and Chu-fa rendered (it). Then Chih-yuan explained (it). Lastly, Lo-yen made a preface (for it)."

Chih-yuan of Ku-shan was a monk of the Tien-tai school, but he had also been greatly influenced by the Zen Buddhism. He is mentioned in the colophon because the text of the *Sutra of Forty-two Sections* which he used was probably one transmitted by the Zen. The colophon states further that our Sutra "is similar to the Tai, Lao, and Chuang. "According to this, Prof. Liang Chi-chao therefore on reading this Sutra suspected it was a forgery by people learned in the teachings of Taoism, as he said: "This Sutra contains Mahayana Doctrines" and that "its fabricator, being imbued with Taoist doctrine, desired to harmonize Buddhist and Taoist thought." If we studiod the editions of this Sutra, we may say that the old edition of the *Sutra of Forty-two Sections* did not contain Mahayana ideas or trace cf Taoism.

C. AN SHIH-KAO AND CHIH-CH'AN

More than seventy years after the mission of the Indian monks to China the country was in actual contact with the western land i.e. Central Asia. The "*Records of History*" states that China had already had intercourse with the Indianized states of the west, towards the close of the second century B. C., when Chang-chien returned to China in 126 B. C., and reported to the Emperor, Wu Ti of the Han dynasty, about the Indian alliance with the great Yuch-chi against the Huns. In his repor the states : "I saw in Bactria bamboo and cloth which I recognized as having been made in our province Szechuan. I was much surprised and asked how these things came to be available at so distant a place. The trader told me that they had been brought from Sindhu a great and very rich country far to the south." We now know Sindhu to have been no other land than India which was effectively out off from China for a thousand years by the Himalayan ranges, the plateau of Tibet and the disease-ridden defiles

of the river-valley of upper Burma. That Chang-chien found Indian bamboo and cloth in Bactria proves that there must have existed a trade route between Szechuan and India. The Emperor Wu Ti, acting forthwith upon this knowledge, sent armies out into the west, well provisioned and commanded by able generals. Towards the late years of the Han dynasty, there were two noble generals named Pan-chao (97 A. D.) and Pan-yong his worthy son (124 A. D.) in Central Asia. They drove the marauding Huns along the Caravan route to the west, and thus established direct relations with India. But this connection between China and India was not so much for exchange of commodities as a medium of cultural and intellectual intercourse.

Regular proselytising activities of Buddhists commenced in China from the middle of the second cenutry A.D., and many of these monks who propagated Buddhism in China were not Indians at all but came from Central Asia. The most renowned of the earliest batch of Budhist apostles in China was a monk from Parthia, An Shih-kao "which is the Chinese tranrlation of a Sanskrit name meaning-the best in the world" (Lokottama). 'An is the shortened form of Ansi (Arsak), which is the common Chinese designation of the Parthians. Arsak was the name of the ruling dynasty (Arsacides) from which the name of the country (Parthia) was taken.

The priest Kang Song-huis, "*Preface to the Sutra of Anapana*" states that An-shih's other name to be Shih-kao, and it is further said that the reigning Arsacidan prince renounced the world, gave up his throne to his uncle, became a Buddhist monk and came to China and lived at the capital (Lo-yang). The year of his arrival was the second year of the Emperor Huang Ti's reign of the Han dynasty (148 A. D.) He sojourned at this place for more than twenty years till 171 A. D. in the reign of the Emperor Ling Ti. During his twenty two years stay in China at the Lo-yang Monastery, he devoted himself to the spread of Buddhist literature in China. The majority of translations of Buddhist texts attributed to An Shih-kao are Hinayana, in which emphasis is laid on Dhyana. A prominent priest Tao-an says that a sermon of An Shih-kao consisted of the doctrines of Dhyana. He translated more than thirty Buddhist sutras, consisting either of several million words, or more than one milion words. His *Karyamargabhūmi Sūtra* was translated in the year 167 A. D. It is now known what the other sutras were. (see *Catalogue of Examined Buddisht Texts by Tao-an.*) According to Yen Fu-t'iao, Buddhist sutras were translated into

Chinese by Shih-kao either orally or in writing.* Among his important works, there were *Oral Explanation of Āgamas, Katus-satya Sūtra* and *Sūtra of Fourteen Minds.* They are mentioned in the book of *A Collection of the Records of Translations of the Tripiṭaka*, by Seng-yu of the Liang dynasty.§ It is implied from the statement that since An Shih-kao not only translated the sutras and also taught them by his oral explanations he knew Chinese. In the book of *Catalogue of Examined Buddhist Texts* which only mentions his translations, there seem to have been thirty-five sutras translated by him in forty volumes. But the authorship of all of them cannot be definitely ascribed to An Shih-kao. Consequently the priest Tao-an had to determine according to the style of the translations as to who the actual translators were. One of the many chinese catalogue of Buddhist books, *A Catalogue of (the book on) the Teaching of Sākyamuni, (compiled) in the Kai-yuan Period,* A.D. 713-741, mentions names of 95 books and in Nanjio's catalogue 55 works are mentioned; both of these records were however guess-work. Even the *Memoirs of Eminent priests* which mentioned 39 books, cannot really be trused. After his translations, almost at the end of Ling Ti's reign of the Han dynasty. An Shih-kao started on his journey to South China on account of disturbances in Lo-yang and Shensi province.

A year or two after An Shih-kao came to China, there was another visitor Lokaraksha, a Saka (Yueh-chi) of Central Asia. He lived in the Lo-yang Monastery, helping Shih-kao in his translations. According to *A Collection of the Records of Translations of the Tripiṭaka* he came to China towards the end of the reign of the Emperer Huang Ti of the Han dynasty, and stayed at Lo-yang in the time of the Emperor Ling Ti of the same dynasty. He translated several important Buddhist texts such as *Daśasahasrikaprajñāpāramitā Sūtra, Ajātaśatru-kaukṛitya-vinodana, Akshchhyasyatathāgatasya-vyūha* and others, more than in number. There was no record about these for a long time, and the priest Tao-an examined the style of all the works and declared that they were translated by Lokaraksha himself.

The next translator of the Han dynasty in Lo-yang was also a Central Asian, An-hsuan. According to *A Collection of the*

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*See *A collection of the Records of Translations of the Tripitaka* by Sen-yu.

§See *A Catalogue by Examined Buddhist texts* by Tao-an.

Records of translations of the Tripitaka, he came to China at the end of the Emperor Ling Ti in 181 A.D. Due to his achievements in military service, he was appointed as Ch'i Tu Wei (the head officer of the cavalry). He was devoted to Buddhism and knew the Chinese language. He used to discuss Buddhist doctrines with monks. He worked with a Chinese collaborator, Yen Fu-t'iao, to translate *Ugrapariprikkha Sutra,* a great Buddhist work in Sanskrit, which was annotated by Kang Seng-hui, who in his preface states that An-hsuan and Yen Fu-t'iao, the two sages, devoted themselves to the spread of Buddhism. An-hsuan translated this work orally and Yen Fu-t'iao was his amanuensis. He became a Buddhist monk early in his life, and was truly a great propagator of Buddhism in ancient China.

D. BUDDHISM DURING THE LAST AGE OF THE HAN DYNASTY

Buddhism thus came to China in the beginning, through Central Asia. Buddhism of the Han dynasty emanated from Yueh-chi, Parthia and other western states. In the last period of the Han dynasty, Buddhism spread all over China. According to the *Book of the Latter Han Dynasty*, the Emperor Huang Ti, in the Latter Han dynasty, built a monastery for the worship of the Buddha and Loa-tze. It contains also a report from Hsiang-chieh to the Emperor Huang Ti which runs : "I hear that you have established a monastery in the palace for the worship of Hwang-ti, Lao-tze and Buddha."* It is evidence of the fact that the worship of the Buddha by the emperor began at this time.

The building of Buddhist monasteries and the making of Buddha images in China is believed to have commenced in the Latter Han dynasty. The *Biography of Liu-yu of the Record of the Wu Kingdom*, states :

Tse-yung who lives in Dan-yang district, leading a hundred people, followed the magistrate of Hsu-chow, named Tao-chien and Tse-yung was aapointed to be incharge of transporting rice between Kuan-ling and Dan-yang. During this time he did many reckless things and kllied people as he liked ; he also appropriated official property from various districts. Then as an expiation, he built a great number of Buddhist monasteries and put the image of Buddha on a tower, before which was a platform which could accommodate more than

*See *Records of western land of the book of the Han Dynesty* by Pan-ku.

three hundred people who studied Budhist texts. He further gave orders asking all people who lived Inside or near about the area of his jurisdiction to hearken to the teaching of Buddhism. Therefore all of them came from far and near and more than 50,000 people at the time of worship arranged wine and meat for them, which he had placed along the road for several miles, About ten thousand people in number came to see and to eat, the coast in money was one hundred thousand gold taels.

The *Records of History* states that Tse-yung passed away in the second year of Hsin-ping period of Hsien Ti's reign of the Han dynasty (195 A. D.). At this time, civil disturbances spread over the Yang-tze river area and people were suffering. Tse-yung arranged for the distribution of food to them and so they were naturally attracted by his personality.

CHAPTER II.

BUDDHISM IN THREE KINGDOMS

After the Han dynasty, from 206, B. C. to 220 A. D., the eviles of civil war and foreign invasion devastated China. The Empire split up into three parts, the Three Kingdoms or San Kuo. Each kingdom had a King who styled himself as Emperor. The first was the kingdom of Wei in the north, the second that of Shu in the west, and third that of Wu in the south. To this day many exciting plays and stories are written about this age, when the Kingdoms were constantly at war and many adventurous deeds were performed.

We know that after the introduction of Buddhism into China, Buddhist sutras were translated from the original Sanskrit. However, during the reign of the Wei Kingdom, monastic Buddhism spread in China. Lo-yang continued to be the capital of the Wei Kingdom (220-265 A. D.), and the work of the Buddhist missionaries in the peaceful White Horse Monastery of the city continued. In the most important Chinese catalogues of Buddhist books, *A Catalogue of (the books on) the teaching of Sākyamuni, (compiled) in the Kai-yuan period.* A. D. 713-741, it is mentioned that there were four great Buddhist translators in the Wei kingdom.

1. Dharmakala was a native of Central India. He translated the *Pratimoksa* of the Mahā-Sāṅghika school in the 250 A. D. at the White Horse Monastery.

2. Contemporaneous with Dharmakala was the monk Kang Seng-kai who came to China in the 252 A. D. From his Chinese name Kang Seng-kai it would seen that he was not an Indian, but a Sogdian. He served the cause of Buddhism by his translations at the White Horse Monastery.

3. Dharmasatya who was a Parthian monk, worked in the White Horse Monastery in the year 254 A. D. He translated a text *Dharmaguptanikayakarman* into Chinese.

4. Dharmabhadra was a Parthian who worked for the spread of Buddhist literature in the Wei kingdom.

After the Latter Han dynasty till the period of Three Kingdoms not only did many Buddhist monks come over to China from western country of India and devote themselves to Buddhism, but the Chinese people also went to India in search of Buddhist texts. The first Chinese was Chu Shih-hsing who left China for Khotan in the year

260 A. D., where he copied a Prajñā Sutra which consists of 90 volumes known in Chinese as *Pankavimsati-sahasrika-prajñā-pāramitā*. According to *A Collection of the Records of Translations of the Tripitaka*, Chu Shih-hsing, who became a Buddhist monk, devoted himself to Buddhist translations in the 5th year of Emperor Yuan Ti's reign of the Wei Kingdom (260 A. D.). His work at Khotan consisted of copying 90 volumes of Sanskrit sutra, containing more than 600,000 words. In the 3rd year of the reign of the Emperor Wu Ti of the Tsin dynasty i. e. 282 A. D., he sent his disciple back to Loyang along with Sanskrit texts. Chu Shih-hsing's journey to Khotan from Lo-yang covered more than 2,000 miles. He lived there for about twenty years, and received the Buddhist holy books which were sent to China. He also died there; indeed he wished only for the spread of Buddhist literature and was neglectful of his own life. More than 400 years after him, the Chinese pilgrim Hsuan-tsang went to India in search of Buddhist texts, even as Chu Shih-hsing had done before him. Although their achievements were different, their devotions were the same.

The Wu Kingdom (222-280 A. D.,) which had its capital at Kien-ye, the ancient name of modern Nanking, was contemporaneous with the Wei Kingdom of Loyang. During this time, Buddhism had spread all over the central part of China. Chih-ch'ien came to the Wu Kingdom and introduced Buddhism even in the south of China. According to *A Collection of the Records of the Translations of the Tripitaka*, Chih.ch'ien was a Yueh-chih of Saka Upasaka who had come to China following his grand-father, Fa-tu. The same book also states that Chih-ch'ien began his studies at the age of ten. Even at that age a great many scholars admired his intelligence. At thirteen he had mastered Sanskrit and knew six languages. From the story, it would seem that Chih-ch'ien first knew Chinese only. As according to Chin Ming-tu, Chin-ch'ien was born in China, there was no possibilty of his having seen Lokaraksha; he received instruction under Chih-liang, the disciple of Lokaraksha.* The book of *Memoirs of Eminent Priests* states that Chih-ch'ien was appointed by the ruler of Wu kingdom as tutor to the heir-apparent and was honoured with the title of Po-Shih or the learned man. He seems to have mastered Sanskrit and was thus able to translate many different Sanskrit texts into Chinese.

* See Chih Ming-tu's *Record of Surangama Sustra.*

According to Chih Ming-tu's *Notes on the Surangama Sūtra* Chih-ch'ien worked at the translation of Buddhist sutras in south China from 220 A. D. onwards. He completed about 36 sutras in 48 volumes. His most important works are the *Daśasahasrika Prajñāpāramitā*, *Vimala-kīrti-nirdeśa*, *Vatsa-Sūtra* and *Brahmajāla Sūtra* etc.

The *Record of Wu Kingdom* states that during the 2nd year of the Emperor Wen Ti's reign of the Wei kingdom in 221 A. D., the first Wu Emperor Suen-kiuen, transferred his capital Kung-an to Wu-ch'ang. Three years later an Indian monk named Vighna translated the *Dharmapada* at his place of residence, Wu-ch'ang. The *Preface to the Dharmapada* states that an Indian monk named Vighma who came to China in the year of 224 A. D., and was resident at Wu-ch'ang was accompanied by another compatriot, named Chu Chang-yen who helped him in the translation of this sutra into Chinese. The original book consists of 26 chapters, but after the translation was finished, thirteen new chapters were added in Chinese making up a total of thirty-nine chapters, of 752 verses. Every Chinese monk has to read this sutra at the beginning of his course in the monastery. It contains directions for the Buddhist such as this:—

"Rising in the morning you should think:
my life will not last long.
It is like the vessel of the potter, easily broken.
He who dies does not return.
On this is grounded an appeal to men to learn Buddha's law".*

Kang Seng-hui was a Sogdian whose family lived in India. His father was a merchant who for business reasons transferred his family to Chiao-chih or morden Tonkin in Indo-China. Seng-hui was born in Tonking, and probably had a Chinese education. When he was more than ten years old, his parents died, which left so deep an impression upon his mind that he left home, became a monk, and concentrated on the study of Buddhism.§

Kang Seng-hui came to China in 247 A. D., and resided at Kien-ye (modern Nanking) the capital of Wu Kingdom. Suen-kiuen, the Wu Emperor did not at first believe in Buddhism. After sometime, he became an ardent Buddhist and built a Pagada and established

* See Edkin's *Chinesc Buddhism*.

§ See Hui-chiao's *Memoirs of Eminent Priests*.

the Chien T'su Monastery. Suen-hao, the successor of Suen-kiuen also had a great regard for Buddhism. Seng-hui died in 280 A. D.

Kang Seng-hui is credited with the authorship of fourteen books which are mentioned in the most important catalogue of Chinese Buddhism, the *Record concering the Three Precious Things (Triratna) under Successive Dynasties;* but according to *A Catalogue of (the books on) the Teaching of Sākyamuni, (compiled) in the Kai-yuan Period*; A. D. 713-741, he completed seven books only.

At present there is to be found only the *Shatpāramita-sangrahā-Sūtra* translated by him. This work has received the most careful attention of western scholars. In our opinion the *Shatpāramitā-sangraha-Sūtra* is written in such a fine literary style and fits so well into Chinese philosophical theory that it was an original work, written by Kang Seng-hui himself and not translated from a Sanskrit book.

Seng-hiu and Chih-ch'ien were Central Asians, but having been born in Chinese territory, they were greatly influenced by the Chinese national culture;. in their translations they used Chinese technical terms and ideas. Their teachings were, therefore, not the Buddhism of western land. We thus find that at the beginning of this age Chinese culture had already mixed with the "Western culture" of India.

During the age of Three Kingdoms, Buddhism was not introduced into the Shu Kingdom.

CHAPTER III

BUDDHISM IN THE WESTERN TSIN DYNASTY

In course of time the three kingdoms of Wei, Shu and Wu declined, and in their places arose the dynasty known as the Western Tsin dynasty (265-317 A. D.) in the Chinese annals. The dynasty exercised imperial authority for half a century from Chang-an, the present capital of Shensi province, which had till then kept the fire of Buddhist culture burning in its monastereis and temples. During the peried of fifty years the Prajna literature became so popular in the country that many translations of it in Chinese were made. Scholars of eminence worked on Prajna literature, names of a few being listed below :—

1. Chih-tun :—Another name of Chih-tun was Tao-lin. His original surname was Kuan and he was a native of Ch'en-liu. For generations his family had been devotees of Buddhism, and he himself early came to realise the principles of impermanence. He became monk at his age of twenty-five. He composed a *Chi-se Yu-hsuan Lun* or *Treatise on Wandering in the Mystery without Departing from Matter as such.* He says that matter as such is itself empty. That is why he speaks of wandering in the Mystery without departing from matter as such. At the White Horse Monastery he often talked with Liu Hsi-chih and others about the *Chapter on the Happy-Excursion in the Book of Chuang-tze.* It was then once said, "Happiness consists in everyone following his own nature." To this Chih-tun made denial, saying that the nature of (tyrants) Chieh and Chou was to do destructive harm, so that, if achievement of (happiness) consists in following one's nature, they enjoyed perfect happiness too. Therefore, he withdrew and wrote a commentary on "The Happy Excursion" which all the scholars admired and followed. He passed away in his fifty-third year in the first year of the T'ai-ho period of the Emperor Fee Ti's reign of the Tsin dynasty (366 A. D.).

2. Chu Fa-ya :—He was a native of Ho-chien. At his young age, he was skilled in worldly studies, but as he grew up he came to comprehend the doctrines of Buddhism. At this time his pupils were only versed in the non-Buddhist writings, but in Buddhistr doctrines. Fa-ya therefore, with Kang Fa-lang and others, equated the contents of Buddhist sutras with the external writings, in order

to establish examples that would create understandings. This was called the method of Analogy. Others, such as P'i-fou and Hsiang-tan, also used this method in their arguments in order to instruct their pupils. Fa-ya's manner was libral and he was skilled in asking and answering question. In this way external writings and Buddhist sutras were alike transmitted each being expounded in terms of the other.

3. Chu Tao-ch'ien :—Another name of Chu Tao-ch'ien was Fa-shen. His surname had been Wang, and he was a native of Lang-ya. He became monk at his age of eighteen. He used to say that Non-being, what is it ? An emptiness without shapes, yet out of which the myriad things are engendered. Though the existent is productive, the non-existent has the power to produce all things. That is why the Buddha told the Brahmacarin that the four great elements (earth, water, fire, air) arise from emptiness. He died in the 2nd year of the Ning-k'ang period of the Emperor Hsiao-wu's reign of the Tsin dynasty (374 A. D.) in his eighty-ninth year.

Other notable scholars of Prajna literature were Chih Hsiao-lung, Pai Fa-tsu, Kang Seng-yuang and Chu Shih-hsing etc. When Kumarajiva came to China, he translated the *Pañkaviṁśati-prajñāparamitā* completely into Chinese. What are known as Four Sastras were also translated into Chinese at the same time. These are :—

1. *Prānyamula-śāstratīkā*, by Nāgārjuna (4 volumes) ;
2. *Sata-Sāstra*, by Devabodhisattva (2 volumes) ;
3. *Dvadaśanikaya-Sāstra*, by Nāgārjuna (1 volume) ;
4. *Mahāprajñāpāramitā-Sāstra*, by Nāgārjuna (100 volumes).

Thus due to the researches of many Buddhist scholars, the light of the "Dharma-Nature School" of Buddhism shones the sun in the sky.

Chu Fa-hu :—There were several monks of eminence working at the translations of Buddhist literature during the latter period of the Han dynasty. An Shih-kau and Chih-ch'ieu worked during the period of Three Kingdoms while Chu Fa-hu at the time of the Western Tsin dynasty.

Chu's original name was Dharmaraksa and he was a Yueh-chih belonging to Tukhora. "His parents lived in the Tung-huang district of the present Kansu province. When he was eight years old,

he left his home and became a Buddhist monk, under the influence of an Indian Buddhist priest Shri Mitra."* He worked very hard, read thousand of sutra sentences every day and remembered them by heart. He was of high character and noble behaviour and took to the Buddhist doctrine very seriously. He went in search of a master to places far and wide, thousand of miles away. He then learnt the Six Canons of Confucianism and the scriptural works of each and every school of China. In the time of the Emperor Wu-Ti's reign of the Tsin dynasty, Buddhist temples and the Buddha's images were held in great reverence and worshipped. The *Vaipulya sūtras*, which were kept in Central Asia, attracted his attention and opened to him a new aspect of Buddhism. Hoping to learn and preach them, he followed his master to Central Asia, travelled through many states, learnt 36 languages and collected a good number of manuscript. He was back in China in 284 A. D., and settled in Chang-an.§ The Chinese people, give him the name "Tung-huang Bodhisattva."

It is not possible either to give an accout of his works or even enumerate his translations. According to *A Catalogue of Examined Buddhist Texts* there are 150 translated works by him; accordidg to the *Record Cencerning the Three Precious Things under Successive Dynasties* two hundred and eleven; whereas *A Catalogu of the Teaching of Sākyamuni, in the Kai-yuan Period* counts one hundred and twenty-five words containing three hundred and fifty-four of his fascicules. To-day only ninety-five exist in the Chinese Tripitaka.

A list of his main works is given below:—

1. *Pañkaviṁśati-sahasrika-prajñāpāramitā.*
2. *Lalitavistra.*
3. *Vimalakīrti-nirdeśa Sūtra.*
4. *Saddharma-pundarīka Sūtra.*
5. *Daśabhūmi Sūtra.*
6. *Ratnakuda-pariprikkha.*
7. *Dharma-dhyāna Sūtra.*
8. *Aśckadatta-vyākarana.*
9. *Mahākśyapa-nidana Sūtra.*
10. *Sutra on four kinds of self-injury.*

* See *A Catalogue of the Teaching of Sakyamuni, in the Kai-yvan period A, D, 713-741.*

§ See *A Collection of the Records of Translations of the Tripitaka.*

The political conditions in the north of China compelled him and his disciples to leave Chang-an, whence he proceeded towards Sheng-ch'ih where he died at the age of seventy-eight, in 317 A. D.

Yu Fa-lan and Yu Tao-sui:—Yu Fa-lan was a native of Kao-yang. He was just fifteen years of age when he left home and became a monk to devote himself to the learning of Buddhism. At the age of twenty, he was well known. He preferred to live on the hills and used to stay with Chu Fa-hu in the Monastery of Chang-an Hills. * Latter he went to Yen district, famous for its beautiful landscapes. After sometime spent there, the thought occured to him that, though the Dharma had spread to a very great extent in the country, there was still a lack of true knowledge of the sutras and sastras. "I would die in peace if I get a comrehensive knowledge of Buddhist doctrines," thought he.§ Thus, in quest of this knowledge, he started towards Central Asia, but unfortunately met his death at Hsiang-lin.

Yu Tao-sui, belonging to Tung-huang district, become a monk just at the age of sixteen years, under the influence of Yu Fa-lan. He composed a *Treatise on the Double Truth af Causal Combination*, in which he said that being results from the combining of causes, and as such is called worldly truth with the dissipation of these causes, however, non-being results, which constitutes the highest truth. However, according to his idea that all things or Dharmas are the result of many combining causes, with the dissipation of which the things no longer exist, just as the existence of a house is dependant on continuing combination of its constituent parts. He followed his master on the hard journey, but was ever-taken by illness and died at Cochin at the age of 31. His exact dates are unknown.

Yu Fa-lan's another disciple was Yu Fa-kai, established the theory of stored impressions. He said that the Threefold world is the abode of the Long Night, and the mind and consciousness are the source of the great dream. The whole phenomenal existence which we now perceive are the apparitions of that dream. When we awaken from it and the long night gives way today, the consciousness which gives rise to illusion becomes extinguished and the Threefold world is all empty. At this time, the mind no longer has anything from which to be produced, yet there is nothing it cannot produce.

* See *Pearl-grove of the Garden af the Law.*

§ See *Memoire of Eminent Priests.*

Chu Fa-t'ai, who was a native of Tung Wuan (present Yi-shui of Shantung province). In his young age, he was a fellow student of Tao-an, and though unequal to him in talent for debate, yet in attractiveness of manner he surpassed him. Contemporary with him lived another Buddhist monk, Tao-heng, who used to preaching the theory of non-being of mind in Chin-chow (of Hupeh province). Chu-Fa-t'ai said: "This is a heresy that has to be refuted." He therefore, arranged a large meeting of well known Buddhists and ordered his pupil Tan-yi to argue against him. The latter put forth theories based on Buddhist sutras, and the debate become more and more heated. Tao-heng brandished his arguments, unwilliing to accept defeat. When the day drawing to a close, they then separated and meet again by the next morning. Hui-yuan, who was also present, had repeatedly attacked, and the tempers grew hot. Tao-heng himself felt that his chain of reasoning was faulty. He lost his mental poise, his fly-whisk beat the table, and he hesitated to give his answers. Hui-yuan then said: "If you are to make haste by not hurrying what are you doing there with your weaving shuttle?" The meeting broke into laughter, after which nothing more was heard of the theory of non-being of mind. In the twelth year of the T'ai-yuan period of the Emperor Hsiao Wu Ti's reign of the Tsin dynasty (387 A. D.) he passed away, during his sixty-eight year.

Chu Shu-lan:—After nine years, when Dharmaraksa had completed the translation of *Pañkavimśahasrika Prajñāpāramitā*, Chu Shu-lan the Chinese Buddhist scholar of Lo-yang, completed the translations of the *Prajñāpāramitā Sutra (with the first chapter on) Emitting Light* in collaboration with Moksala in the year of 402 A. D. The Sanskrit manuscripts of this Sūtra was brought to Lo-yang by Punyādhana in 291 A. D.*

Chu Shu-lan was probably an Indian and Moksala a native of Central Asia. Both of them were Sanskrit scholars. Shu-lan knew Chinese and became addicated to hunting and drinking. Once he was arrested by the district magistrate of Lo-yang, being found on the road side under the influence of wine, but was later released.§ In addition to the translation of the above mentioned work along with Moksala, he independently translated two famous works, namely the *Prathak Vimalakīrti Nirdeśa Sūtra* and *Sūraṅgama Dhyana Sūtra*, which were lost.

*See *Memoirs of Eminent Prietts and Records of Prajnaparamita.*

§See *A Oollection of the Records of Translations of the Tripitaka.*

Pai Fa-tsu:—He was a native of Honai and his original name was Pai-yuan. He was very intelligent even when he was a young boy and was allowed by his father to become a Buddhist monk of the temple on his insistence. He studied and grasped *Vaipulya śastra* perfectly. He knew Sanskrit and rendered several Buddhist texts into Chinese, and also wrote *Notes on Sūraṅgama Dhyana Sūtra.* His young brother Fa-tso wrote a famous book called "On the Exotericism". Fa-tsu built a monastery at Chang-an, and there gathered many disciples. He then devoted himself to the study of secret Buddhist literature. Wang-yuang, the then governor of Chang-an, respected him very much. Fa-tsu was expert at discussion and he defeated many a time the Taosit Wang-feu and established the superiority of Buddhism. Wang-feu later, to valify Buddhism, wrote a book entitled *Lao-tze Hwa Hu Ching.* Fa-tsu in the first year of Yong-hsing period of the Emperor Hui Ti's reign of the Western Tsin dynasty (304 A. D.) was asked by general Chang-fu, the then governor of Chagn-an, to leave true path, and become his subordinate officer. But this proposal was rejected by him and he was killed.

Sri Mitra:—A short time after Fa-tsu's death, another notable and outstanding figure in the person of Sri Mitra appeared. He came to China at the time of the Emperor Huai Ti's reign of the Tsin dynasty (307-312 A. D.), but on account of the disturbances in the north China, which then prevailed, he went to the south, and lived there at Nanking from 317 to 323 A. D. During that time he translated several esotoric mantra books. His main work is the *Sūtra of Maha Maurya-vidya-rajnī,* which laid down the foundation of Yogācāra Sect of Chinese Buddhism.

Buddhadāna:—He was a native of Central Asia. This however, is controversial for, according to the *Memoirs of Eminent Priests* it appears that he was born in the district of Kiue-tze. To study Buddhism from eminent personalities, he visited Kipin (present Kashmir State) twice. He came to Lo-yang during the 4th year of the Emepror Huai-Ti's reign in 310 A. D. with the intention of building a monastery, but on account of disturbances he could not do so. One general Shih-lei established his camp at Ko-P'o in 312 A. D. He was very brutal and cruel to the people there, who could not enjoy peaceful life. Buddhadāna went there to restore the old peace among the people. He was successful in his attempt, preaching among people the Buddha's doctrines. Shih-lei respected him as master. When Shih-hu succeded Shih-lei, he too respected him no

less. There were also several other eminent monks, Fu-t'iao and Subhūti etc., who came from India and Sogdia to learn divine doctrines under him. There were many Chinese monks too, among them Fa-shou, Tao-an, and Tao-chin. He died in the Monastery of Yet Palace in the year 348 A. D.

Early nuns. The first two nuns mentioned in the *Memoirs of Bhikshunis* by Pao-chang, Ching-chien and An-liug-shou, were associated with Buddhadana, the second having been converted by him.

Nun Ching-chien, erected a temple before 316 A. D. but it was not until 357 A. D. that she went through an ordination ceremony., Ching-chien was thus not, at the time she assisted at this ordination, able to lend it any canonical authority. She passed away in 362 A. D. at her age of seventy.

Nun An-ling-shou whose original surname was Hsu and she was a native of Tung-huan. Her father served the illegitimate Chao State of North China as a subcommander of provincial armies. She did not take pleasure in wordly affairs but was predisposed to quietism. She devoted herself with Buddha's doctrines and did not wish her parents to seek a marital engagement for her. She therefore cut her hair and received the vows from priest Buddhadana and the nun Ching-chien. She built the Monastery of Chien-hsien at Hsiang-kuo, the then capital of Chao State, (southwest of the modern Hsing-tai district of Hopei province). She read widely in all sorts of books, and having once seen a book she invariably knew it by heart. Her thought penetrated the deepest profundities, and her spirit illumined the subtle and the remote. In the Buddhist field there were none who did not revere her. The Tartar Genaral Shih-hu paid her honor and promote her father Hsu-ch'ung as Magistrate of Ching-ho District of Hopei province.

During the Western Tsin dynasty, Buddhism spread extensively; many images and monasteries were made. According to the *Records of Lo-yang Temples,* there were forty monasteries in the Tsin dynasty. There were ten Buddhist monasteries built in the capital of Lo-yang of the Western Tsin dynasty. These are:—

1. The Monastery of White Horse.
2. The Monastery of Bodhisattva.
3. The Monastery of Eastern Cows.
4. The Monastery of Stone Pagoda.
5. The Monastery of Full Water.

6. The Monastery of Pan-tze Hills.
7. The Monastery of Mahā-Bazar.
8. The Monastery of Bamboo-grove.
9. The Monastery of Bhūtatathatā.
10. The Monastery of Ming-huai Prince Buddha.

CHAPTER IV

BUDDHISM IN THE EASTERN TSIN DYNASTY

A. Tao-an's Place In Early History Of Chinese Buddhism.

There were numerous Tartar principalities in North China after the downfall of the Western Tsin dynasty (260-317 A. D,). At That time, no single individual was acknowledged as emperor of China. The hereditary honours of the emperor were however, claimed in South China •by the Tsin dynasty with its capital at Nanking in 317 A.·D. The dynasty reigned till 420 A. D. All the emperors of the Eastern Tsin dynasty were well-disposed towards Buddhism and Nanking had been the great centre of Buddhist missions during the Wu Kingdom (222-280 A. D.). As long as the Eastern Tsin dynasty was in power, the lamp of faith went on burning as brightly as ever in the hearts of the Chinese Buddhist. The great Chinese Buddhist monk, Tao-an (312-385 A. D.) was born in the 6th year of the Yong Chia period of the Emperor Huai Ti's reign and died in the 10th year of the T'ai Yuan period of the Emperor Hsiao Wu Ti's reign of the Tsin dynasty was the moving spirit and guide of that age. A life sketch of the great monk is given in the following section.

(I) *Tao-an in North China.*—Tao-an's original family name was Wei. He was a native of Fu-liu district, being born in a Confucian Scholar's family. His parents died when he was seven years old and he was adopted by his cousin. After five years, he became a Buddhist monk in a rural Buddhist temple, and began learning Buddhist texts. Gifted with strong memory, he could grasp the meaning of the texts easily. At the age of twenty-four his master sent him to Nanking to meet Buddhadāna for further study in Buddhism. In the 3rd year of the Emperor Ai Ti's reign of the Tsin dynasty (364 A. D.) a Tartar general Mu Jung-k'e, attacked Honan province and defeated general Chen-yu of Government force. The Chinese general then escaped to Lo-hun city, and Tao-an accompanied by all his disciples, went to South China. The *Book of Shih Shuo* also gives the following account of him :

"Tao-an wished to go to Hsiang-yang. When he arrived at Hsin-yeh from North China, he had consulted his disciples and said : 'We now have faced great disturbances in our time ; I am afraid that our Buddhist missionary career would be of little value if we do not follow the emperor of this dynasty ; so I ask all my disciples to go

to every part of the country and specially depute Chu Fa-t'ai to approach Yang-chow of South China."

It is said in the *Memoirs of Eminent Priests* that Hui-yuan having followed Tao-an travelled through the districts of Fan and Mien. The Tartar general Fu-p'ei arrayed his army to invade Hsiang-yang. Since Tao-an was arrested and could not go to South China, he finally decided to send his disciples to some other places. When Hui-yuan, accompanied by his disciples proceeded towards the South and arrived at Chin-chow, he took shelter in the Monastery of Superior Brightness.

(2) *Tao-an in Hsiang-yang.*—When Tao-an arrived at Hsiang-yang, he lived at the White Horse Monastery (365 A. D.), and later moved to the Monastery of Tan Stream. During this time there was a big war between Ch'in and Yen states of northwestern China, but Hsiang-yang had been enjoying a short time of peace. Tao-an stayed on in Hsiang-yang for fifteen years, from 365 A. D. to 379 A. D. When the Tartar general Fu-p'ei conquered Hsiang-yang, Tao-an left the place and reached Chang-an. Tao-an did more for the spread of Buddhism here than he could have done in north China. He wrote three important treatises on Buddhist literature.*

A. *Examination of the Texts.* Tao-an found that there were many mistake in the old Buddhist translations in their Chinese edition, due to difference styles of writing. Since the original Sanskrit (Buddhist) terms used were obscure, the rendering of them by Chinese scholars was not clear. Tao-an scrutinized every one of the old texts and explained the terms in detail. At the same time, he collected many Buddhist books which were not easily available. Chu Tao-hu, a Buddhist monk, contemporary of Tao-an, lived in North China whence he sent a copy of *Dvāda-śanikāya Sāstra* each to the latter. Later on Tao-an went to Hsiang- yang, where he receive a copy of *Prajñāpāramitā Sūtra, Sūramgama-Sūtra* etc., from Hui-ch'ang who lived in Liang-chow (now in Kansu province). Tao-an also collected all Buddhist texts dating from early Han dynasty to the Tsin dynasty (374 A. D.), and made annotations on them. The work is known in Chinese as *Tsung Li Tsun Ching Mu Lu* or *A Catalogue of Examined Buddhist Texts* and the date of its completion has been given as 374 A. D., in the reign of the Emperor Hsiao Wu Ti of the Eastern Tsin dynasty.§

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*See *Memoirs of Eminent Priests.*

§See *A Collection of the Records of Translation of the Tripitaka.*

B. *Establishment of Sīla and Vinaya.* Tao-an, inhabitant of Hsiang-yang thought that the Vinayas, introduced into China from India was not complete. *A Collection of the Records of Translations of the Tripitaka* quotes from the "*Preface to Daśabhūmika Sūtra*" to say that the Vinaya was derived from five hundred Śīlas of Buddhism. A study of the four vinayas (*Sarvāstivāda* version; *Dharma-gupta's* version; *Sāṁghika* version and *Mahīśāsaka* version) in toto, appeared to him to be necessary for the propagation of Buddhism in China. The *Preface to the Sīla Book of Bhikshunis* states :

"There are several prominent Chinese monks, like Tao-an and Fa-t'ai etc. who have devoted themselves to the search of Sīla and Vinaya; in the middle period of the Eastern Tsin dynasty, Fa-hsien travelled to India, with the aim of finding the Vinaya there." When Tao-an was in Hsiang-yang hundreds of disciples followed him. He therefore drafted a general Śīla to administer discipline in the Buddhist monastery.

In the *Memoirs of Eminent Priests*, we find the following account of him.

"Tao-an had drafted *Three Chapter of Vinaya* for the monks, and it was used through-out the country."

We do not know for how long these chapters of Vinaya were current. But we understand that Tao-an enacted a code of the family names used for monks, which was prevalent up to this time. In the same work, we find that :

"Since the beginning of the Wei and the Tsin dynasties, every monk was named after his master's family name, therefore different family names adorned different monks. Tao-an thought that Sramanas should have only one family name after Śakyamuni, as he is the founder of Buddhism. Tao-an afterwards discovered from *Ekottara-āgamā* that just as the four rivers fall into the sea, and lose their names being merged in the sea, no longer was there any need so also for the original name to remain. Thus all the four Indian clans of Sramanas, could derive their name from Śākyamuni. Thus Tao-an's code had endored Āgamā and monks have been obeying it till now."

C. *Faith in Pure Land.* According to the "Life sketch of Tao-an" written by Hui-chiao, Tao-an used to accompany his disciples like Fa-yu to the image of Maitreya to take an oath that they aspired to live in the Tusita heaven. At this time, the

Tartar chief of North China, General Fu-chien, sent a portrait of Maitreya to Hsiang-yang because Tao-an was devoted to Maitreya Buddha. There are several sutras of Maitreya which had been translated into Chinese before the age of Tao-an, chief of them being "Maitreya Vyakarana." Maitreya Buddha, the Buddhist messiah or the next Buddha now in the Tusita heaven was to come 5,000 years after the Nirvana of Sakyamuni or, according to an another reckoning, after 4,000 heavenly years, *i. e.*, 5,670,000,000 human years. He would live in human society, for the sake of the resolution of men's spiritual problems. Tao-an wished to be born with Maitreya in the Tusita heaven so as to be above worldly affairs.

In *A preface to Vimalakīrtī Sūtra* written by Seng-jui, the disciple of Tao-an states that he (Tao-an) used to meditate on the problems of life in front of the image of Maitreya Buddha, searching for their solution. The *Memoirs of Eminent Priests* states that Tao-an once had a dream in which he met an Indian monk with white hair and long beard and bushy eyebrows. The monk told Tao-an that the explanation given by him of Buddhist sutras was very reasonable. As the Indian monk was not capable of reaching the stage of Nirvana, he wished to live in the western world to help him (Tao-an) in his career. Afterwards Tao-an came to know the man who has appeared in his dream. It was Pindola-bhardvaja, the first of sixteen Arhats. According to the Journal of Asiatique, 1916, Leviet Chavannes, Les seize Arahat states that Pindola-bhardvaja was not destined to attain Nirvana, but to live in the finite, impermanent world to help human obtain enlightenment. This was his duty according to Maitreya's doctrine.

(3) *Tao-an's Translation of Texts at Chang-an.* Tao-an, accompained by his disciple Tao-li, arrived in Chang-an in the 4th year of the T'ai Yuan period of the Emperor Hsiao Wu Ti's reign of the Tsin dynasty (379 A. D.), where, however, he was treated with great respect by the Tartar General Fu chien. "Tao-an, being full of earnest love for the scriptures, set his will upon preaching the Buddhist doctrines. The foreign monks who were invited by him........translated numerons Sūtras totalling more than a million words."* Fu-chien had ordered all scholars of that country to follow Tao-an in the study of Buddhism. Tao-an lived in Chang-an for the last seven years of his life and devoted himself to the work

*See *Memoirs of Eminent Priests.*

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of translating Buddhist texts. He was also the author of a book called *Hsing K'ung Lun* or *Treaties on the Emptiness of the Nature (of Things)*. "Though this has been lost, its main idea, judging from what Chi-tsang says, would seem to be that all the different Dharmas are in their original nature void and empty".

Lo-yang was an important centre where the work of translation of Buddhist text went on during the Han and the Wei dynasties. When the priest Chu Fa-hu was selected to translate the texts, Chang-an also became a centre.

At the time when Tao-an lived at Chang-an, there was also living in that place the learned Chao-ch'en, the secretary to the Tartar General Fu-chien, who had strongly supported Buddhism. He became a monk after the death of Fu-chien and was renamed as Tao-ch'en from his original name Chao-ch'en. He also played an important part in the translatation of texts. They translated the Sanskrit texts mostly into Chinese with the help of Chu Fa-nien. Chu Fa-nien was a native of Liang-chow in the present province of Kansu in north-western China. He was probably an Indian by birth as the prefix Chu suggests. He had visited many countries and knew both Sanskrit and Chinese. His main translations were of text dealing with the Bodhisattva-cult of the Mahāyāna. The following are the works translated by him on Bodhisattva-cult.

1. *Bodhisattvamala Sūtra.*
2. *Bodhisattva-garbha Sūtra.*
3. *Sūtra on the original action of the Bodhisattvamala.*

Besides these, other important works of Fu-nien's are *Sūtra of Vinayanidāna* and *Avadana Sūtra.* It is learnt that Fu-nien translated twelve books consisting seventy-four volumes.

There were a large number of Buddhist scholars who came to China from Kashmir in this period. Among them the names of Saṅghabhūti, Dharmanandi, and Saṅghadeva were well known in these two countries and they were contemporaries of Tao-an, whose teachings influenced them.

Saṅghabūti, who was a native of Kashmir, csme to Chan-an in the 17th year of Chien-yuan's reign of the Former Ch'in dynasty of the Fu family in North China (381 A. D.) He was an expert in the doctaines of the Sarvāstivādin School, and could reproduce from memory *Abhidharma-vibhāsā Sāstra.* Tao-an had also lived in Chang-an during this period for four years. He was warmly welcomed by Chao-ch'en, the secretary of Tartar chief, and it was

at his request that Saṅghabhūti translated several texts into Chinese, such as *Abhidhārmā-vibhāsā Sāstra*, *Āryavasumitra-bodhisattva-sangīti Sāstra* and *Sanghāraksha-sankaya-Buddhacarita Sūtra*. Tao-an has a preface to Saṅghabhūti's main work-*Abhidharma-vibhāsā Sāstṛa*, which states:—

"In the 19th year of Chien-yuan's reign of Former Ch'in dynasty of North China (383 A. D.,) there was an Indian monk named Saṅghabhūti, who came from Kashmir and recited *Ābhidharma-vibhāsā Sāstṛa*, which was written by Sitavani. It was at Chao-ch'en's request that he translated that Sāstra into Chinese".

Dharmanandi, who was not an Indian but a Tokharian, belonged to Yuch-chih country and was greatly versed in the Sanskrit Āgama literature. He came to Chang-an in 384 A. D., and at the request of Chao-ch'en, translated *Four Āgamas* into Chinese. He tranlated the *Ekottarāgama* and *Aśoka Rajaputra-kakshurbhedanidan Sūtra* from Sanskrit texts with the help of Chu Fa-nien and Hui-sung. This translation work took two years aud Tao-an brought out the inner meanings of these books. He was known to be an expert of Āgama literature.

Saṅghadeva, who came to Chang-an from Kashmir in 383 A. D., seems to have been the constant friend and co-worker of Dharmanandi and Saṅghabhūti, because several Buddhist translations bear the name of all the three authors. Of all his works, the *Ābhidharam-gnanaprasthana Sāstra*, which seems to be a revised and complete version of Dharmanandi's work, has won him an immortal fame. He had been in Lu-shan and Nanking to carry on his work of translation and stayed on in China till his death.

Kumārabodhi, a native of Central Asia, was a Kuo-shih of the king Mi-ti of Turfan State. According to the *Preface to Ābhidharma Sāstra* states that in the 18th year of Chien-yuan's reign of the former Ch'in dynasty of north China, there was a king of Turfan State, named Mi-ti who had visited Chang-an. His master, Kumārabodhi, contributed a Sanskrit copy of *Maha-prajñāpāramitā Sūtra* which was translated into Chinese, with the collaboration of Dharmapriya, Buddharaksha and the priest Hui-chin.

In the 9th year of Chien-yuan's reign of the Former Ch'in dynasty in North China, Fu-chien was defeated by the Tsin emperor's army at Fei-shui. After a few years Fu-chien was killed and Tao- an also died, When Chang-an was shaken by riots, Fa-nien and Fa-yu, calmly following the spirit of Tao-an's teaching, continued

the Buddhist mission. Afterwards Kumārajīva came to China and Saṅghadeva went to south China in order to propagate the Buddhist doctrines.

(4) *Tao-an's position in the Buddhist history.* Chinese Buddhism after the Han dynasty had been divided into two sections, one Dhyana-dharma and the other Prajnāpāramitā. Tao-an represented both these sections. There were three main strands in Chinese Buddhism in the Wei and the Tsin dynasties: (A) Mystical tendency which was spread through out the country. The Buddhist sects of Prajnā-pāramitā and Vaipulya were prevalent and their aims seem to have been identical. Tao-an mainly contributed to the Dharma-nature sect. (B) During the early life of Tao-an, the Tripitakas had been established and a large number of the works included therein belonged to the school of Sarvāstivādin Buddhism of Kashmir. After Tao-an passed away his eminent disciple Hui-yuan continned his master's unfinished works and propagated both Sarvāstivādin and Ābhidharma Buddhism. (C) When Kumarajiva came to Chang-an, he propagated the Mahāprajñā-pāramitā, Vaipulya as well as Nāgārjuna's nihilistic Buddhism. At that time, Tao-an was living, and Kumarjiva and Tao-an respected each other. Of Tao-an, the great scholar of the Eastern Tsin dynasty Sun-ch'ao said that he was a very learned man and had mastered every Buddhist text. He spoke of him as follows:—

"His name was well known to the Ch'ien and Lung; his reputation spread as far as Huai and Hai. Though his body passed away as grass which dries up, his soul lives for ever".*

Below is given a chronological table of Tao-an's life and career:—

1. He was born in the Fu-liu district in the 6th year of the Yong Chia period of the Emperor Huai Ti's reign of the Tsin dynasty (312 A. D.)

2. In the first year of the Hsien Kang period of the Emperor Chen Ti's reign of the Tsin dynasty (335 A. D.), Tao-an was twenty-four years old; at this time, the Tartar chief of north China Shih-hu, had removed his capital to Nanking, and priest Buddhadana came to the capital. Tao-an learnt Buddhism from him.

3. In the fifth year of the Yong Ho period of the Emperor Mu Ti's reign of the Tsin dynasty (349 A. D.), Tao-an was thirty-seven years old. He was requested by the Tartar general Shih-tsun

*See *Memoirs of Eminent Priests.*

to stay at Hwa Lin Garden. Afterwards he went back to north China and lived on the Flying Dragon Hills.

4. In the 10th year of the Yong Ho period of the Emperor Mu Ti's reign of the Tsin dynasty (354 A. D.), Tao-an was forty-two years old, and he built up a Buddhist monastery on Heng mountains. At the same time Hui-yuan, the founder of the Lotus School of Buddhism became monk at his feet, afterwards he, at the king's request, moved to the Wu-i district, the temporal capital of the Tsin dynasty.

5. In the 1st year of the Hsin Ping period of the Emperor Mu Ti's reign of the Tsin dynasty (357 A. D.), Tao-an was forty-five years old, he left Wu-i for Nanking where he stayed at Shou-tu Monastery. Afterwards he went to Lu-hun, south of Lo-yang and stayed there for some time.

6. In the 3rd year of the Lung Ho period of the Emperor Ai Ti's reign of the Tsin dynasty (363 A. D.), Tao-an was fifty-three years old, when the Tartar General Mu Jung-shih with his armies attacked Honan province, Tao-an left for Hsiang-yang.

7. In the 1st year of the T'ai Yuan period of the Emperor Hsiao Wu Ti's reign of the Tsin dynasty (376 A. D.), Tao-an was sixty-seven years old. He had been in Hsiang-yang for fifteen years, till Fu-chien conquered Hsiang-yang. Then he went back to Chang-an.

8. In the 4th year of the T'ai Yuan period of the Emperor Hsiao Wu Ti's reign of the Tsin dynasty (379 A. D.), Tao-an was seventy years old, he went to Nanking to visit the Monastery of Buddhadana.

9. In the 10th year of the T'ai Yuan period of the Emperor Hsiao Wu Ti's reign of the Tsin dynasty (385 A. D.), Tao-an was seventy-three years old, and by the 4th of February of the same year he died.

B. HUI-YUAN AND THE LOTUS SCHOOL

There were three great literary achievements of Chinese Buddhism during the Tsin dynasty,—the Abhidharma philosophy of Devasarman; the Dhyana of Buddhabhadra and the *Three Sastras* of Kumarajiva. They were propagated and introduced into south China by Hui-yuan, who founded a new school called the Lotus School. It played a great role in the early history of Buddhism in China.

(1) *Early Life of Hui-yuan.* Hui-yuan (with surname

Chia) was born in (534 A. D.) in Yen-men. He was an ardent student of Confucianism and learnt Lao-tze's teachings too. When he was thirteen years old, he followed his uncle on a visit to the district of Lo-yang and Hsu-chow. When he was twenty-one years old, he wished to go towards the east after crossing the Yang-tze river to meet Fan-hsuan, the well known Buddhist scholar of the time, but was prevented by political troubles which had broken out. He then went to see Tao-an, who was staying at a monastery on Mount Heng range, preaching Buddhism. Hui-yuan accepted him as his master. During that time, Hui-yuan and his younger brother Hui-ch'ih became monk at Tao-an's feet.* Hui-yuan then began to give lectures on Buddhism, the attendants of which, however, on one occasion raised objections against his theory of reality. Though the discussion continued for some time, they became increasingly doubtful and bewildered. Thereupon Hui-yuan quoted ideas of Chuang-tze that belonged to the same category, and in this way the skeptice came to understand.

In the 3rd year of the Hsin-nien period of the Emperor Ai Ti's reign of the Tsin dynasty (365 A. D.), Hui-yuan was thirty-two years old, and he had lived with Tao-an for more than ten years. Hui-yuan accompanied his younger brother, who also followed Tao-an, to the south. On their way they reached Hsiang-yang, from where Chu Fa-t'ai continued to proceed eastwards ; but Fa-t'ai was compelled by illness to cancel his trip at Yang-k'ou in Chin-chow. Hui-yuan was then sent by Tao-an to Chin-chow to greet Chu Fa-t'ai. At that time, Tao-heng was preaching the principle of Non-consciousness and it had spread all over the region of Chin-chow. Chu Fa-t'ai sent his disciple Tan-i to check his propaganda, and Hui-yuan also partly did the same. As soon as Tao-heng was defeated by them, Hui-yuan returned to Hsiang-yang. There was a young monk, named Hui-yong, who was devoted to Tao-an. He had arranged with Hui-yuan to stay in Lo-fu hills of Canton, but Hui-yuan had been asked by Tao-an to remain in Hsiang-yang. Hui-yong then continued his journey and arrived at Hsun-yang, and here he was requested by T'ao-fan to stay. Afterwards he settled down at the Monastery Western Grove.§

About the 2nd year of the T'ai-yuan period of the Emperor Hsiao Wu Ti's reign of the Tsin dynasty (377 A. D.), General Fu-p'ei

*See *Memoirs of Eminent Priests.*

§See *Memoirs of Eminent Priests.*

of north China attacked Hsiang-yang. Tao-an therefore could not go to the south, and sent all his disciples to other parts of China. At this time, Hui-yuan parted company with his master Tao-an for good and never in his life-time did they meet again.

(2) *Hui-yuan Shifted to Lu-Shan.* Hui-yuan with his younger brother Hui-ch'io left Hsiang-yang for Chin-chow. After crossing the Yang-tze river, they settled down in the Monastery of Superior Brightness for sometime, Hui-yuan again visited Hsun-yang. He was struck by the picturesquencess and beauty of the Lu-shan mountains, which eminently suited a Buddhist as place of retirement.* At first he remained at Vihara of Dragon Stream. The magistrate of Hsun-yang built a temple for him at Lu-shan in 386 A. D. This was named the Monastery of Eastern Grove.

Hui-yuan settled down in Lu-shan and lived there for more than thirty years. He never left the place, but visitors and devotees flocked round him. He had one hundred and twenty-three persons as his disciples and among them, Hui-kuan, Seng-chi, Fa-an, Tan-yung Tao-tsu were well known to the people. His brother Hui-ch'ih and his classmate Hui-an and Hui-yong also stayed with him at that time.

(3) *Hui-yuan and Kūmārjīva.* Kumārajīva came to Chang-an from Central Asia in the year of 401 A. D. After four years of his arrival Hui-yuan came to know of him from Yao-hsien, and he at once wrote to Kumarajiva sending him his greetings. Kumārajīva in reply promised him all assistance in the promotion of the Buddhist Dharma. Afterwards Fa-shih came from North and Kumārajīva intimated him his desire to go back to his own country. Hui-yuan put several questions on Buddhism to Kumarajīva, who answered them in detail. The interchange of notes between Hui-yuan and Kumarajīva forms eighteen chapters of a work called the *Golden Meaning of Mahayāna.*

Hui-yuan was a scholar of Sanskrit, but he did not translate any Buddhist text into Chinese. He only compiled a series of commentaries on the texts. It was at his suggestion that the whole of the Sarvāstivādin Vinaya was rendered into Chinese.

Though Hui-yuan settled down in Lu-shan to keep away from society, he used to seek out and meet Buddhist scholars, who came from western land.

Saṅghadeva and Buddhabhadra also were at Lu-shan and stayed with Hui-yuan for sometime. After Kumārajīva's death

*See *Memoirs of Eminent Priests.*

there were political troubles in Changan for a long time, and so a large number of Buddhist monks left for other places.

Among them was Chu Tao-sheng who left Chang-an for the south. It is recorded that it was due to Hui-yuan's efforts that the *Pratimoksa, Three Sāstras, Saddharma-pundarīka Sūtra*, and *Satyasiddhi Sāstra* were propagated in South China at that time.*

(4) *Hui-yuan and Amitābha's Paradise.* Hui-yuan believed that Soul is Anirodha and that human birth and death were only transformation. He himself prayed that he might be born in the Western Paradies. In the first year of the Yuan-hsin period of the Emperor An Ti's reign of the Tsin dynasty (402 A. D.), Hui-yuan with his disciple Liu Yu-ming, Chou Hsu-chih, Pi Yin-chih, and Tsun-Pin etc., took oath before the image of Amitābha Buddha declaring their aspiration to be born in the Pure Land which promised immortality instead of annihilation. There were one hundred and twenty-three disciples of Hui-yuan, who had taken oath at the same time. He selected eighteen out of them and founded along with them a school under the name Lien-tsung or Lotus School. According to our traditional history, amongest those eighteen, there were two Indian Buddhist monks, namely, Buddhayasas and Buddhabhadra.

The Lotus School fonnded by Hui-yuan according to the priest Tao-ch'ang of the Sung dynasty is of great antiquity. This is evident from the early date of the translations of the *Amitābha Sūtra* and the *Sukhāvatīvyūha Sūtra* made by Kumarajiva in the Tsin dynasty. The Paradies is thus described :

"This happy region is exquistely adorned with gold and silver and precious gems. There are pure waters with golden sands, surrounded by pleasant walks. Again heavenly music is ever heard in this abode ; flowers rain down three times a day ; and the happy beings born there are able to go to other world ; to wave their garments and scatter flowers in honour of countless other Buddhas dwelling therein. Again there are in this paradise birds of every kind, peacocks ; macows, kalavinkas etc., who during the six watches (every four hours) raise their notes in concert to sing the praise of religion hearing which there rises in the minds o f the auditors remembrance of Buddhda, the Law, and the Community. Again the name of Hell is there unknown; there is no birth in 'an evilway,' no fear of such birth ; the birds there sing of the praises of religion. Again, the trees and strings of bells in that paradise when moved by

*See *Memoirs of Eminent Priests.*

the wind, produce sweet and enrapturing sounds, and when these sounds are heard, thoughts of religion are inducted in the minds of all the auditors. Why is Buddha called *Amitābha ?* Because the length of life (Ayus) of that Buddha and of those born there, is illimitable (Amita); therefore he is so called. And why is he called *Amitabha?* Because the splendour (Abhas) of that Buddha is illimitable; and living there is a multitude of purified and venerable persons difficult to count, innumerable incalculable. Therefore all beings ought to make fervent prayer for that country. They require not to have good works as their qualifications; but only let them keep in mind the name of Amitāyus, and with thought undisturbed for one, two, three, four, five, six or seven nights treasure and repeat the name, then when death draws high, this Buddha, with a company of saintly followers, will stand before them and there and there will be perfect tranquaility. Therefore let every' son and daughter' pray to be born in that Buddha country." And so the account goes on.

In another sense, this Paradise is regarded as a figurative symbol of perfected moral nature, pure and at rest. "Amitābha means the mind, clear and enlightened. The rows of trees supposed to surround the material heaven represent the mind cultivating the virtues. The music means the harmony in the mind. The flowers, (particularly the lotus) mean the mind opening to consciousness and intelligence. The beautiful birds mean the mind becoming changed and renovated." The object of this figurative interpretation of the Western Paradise of Amitābha Buddha was perhaps to redeem the Pure Land School from the discredit, into which it had fallen, by abandoning the Nirvāna in favour of life in a sensuous heaven.

(5) *Hui-yuan's life and career.* Below is given a chronological table of Hui-yuan's life and career :—

1. In the 9th year of the Hsien-ho period of the Emperor Chen Ti's reign of the Tsin dynasty (334 A.D.), Hui-yuan was born at Lou-fan in Yen-man.

2. In the 10th year of the Yong-ho period of the Emperor Mu-Ti's reign of the Tsin dynasty (354 A. D.), Hui-yuan was twenty-one years old, when he sat at the feet of Tao-an who stayed at Heng mountains, and became a monk there.

3. In the 3rd year of the Hsin-nien period of the Emperor Ai Ti's reign of the Tsin dynasty (365 A. D.), Hui-yuan was thirty-two years old. He accompanied his matter Tao-an and proceeded to Hsiang-yang.

4. In the 3rd year of the T'ai-yuan period of the Emperor Hsiao Wu Ti's reign of the Tsin dynasty (378 A. D.), Hui-ynan was forty-five years old. He left Tao-an's place and proceeded towards east. First he settled at Chin-chow, afterwards he lived in the Monastery of Dragon Stream in the Lu-shan hills.

5. In the 10th year of the T'ai-yuan period of the Emperor Hsiao Wu Ti's reigns of the Tsin dynasty (385 A. D.), Hui-yuan was fifty-two years old, his preceptor Tao-an died at Chang-an.

6. In the 16th year of the T'ai-yuan period of the Emperor Hsiao Wu Ti's reigns of the Tsin dynasty (391 A. D.), Hui-yuan was fifty-eight years old. At that time, Saṅghadeva was at Lu-shan hills, staying in the "Vihāra of Southern Hills." Hui-yuan requested him to render the *Abhidharma Hridaya Sāstra* into Chinese.

7. In the 3rd year of the Lung-an period of the Emperor An Ti's reign of the Tsin dynasty (399 A. D.), the magistrate of Hsun-yang, named Huang-hsuan called at Lu-shan, and built the Monastery of Eastern Grove for Hui-yuan.

8. In the 5th year of the Lung-an period of the Emperor An Ti's reign of the Tsin dynasty (401 A. D.), Kumārajīva came to Chang-an from Central Asia, and Hui-yuan sent a letter of greeting to him.

9. In the first year of the Yuan-hsing period of the Emperor An Ti's reign of the Tsin dynasty (402 A. D.), Hui-yuan was sixty-nine years old. With his disciples, he stood before the image of Amitābha Buddha and took the oath of their aspiration to be born in the Western Paradise.

10. In the first year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty (405 A. D.), Hui-yuan was seventy-two years old. He received a letter from the then Emperor An Ti of this dynasty.

11. In the 7th year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty (411 A. D.), Buddhabhadra left Chang-an fot Lu-shan hills and Hui-yuan requested him render the Dhyana sutras.

12. In the 9th year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty (413 A. D.), Kumārajīva died at Chang-an.

13. In the 12th year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty (416 A. D.), Hui-yuan also died at the Monastery of Eastern Grove in Lu-shan hills. He had lived there for more than thirty years.

C. FA-HSIEN'S JOURNEY TO INDIA

After Tao-an's death in 385 A. D. there appeared in China a number of Chinese Buddhist scholars and monks ready to undertake the difficult journey to India for the sake of the religion they had learnt to admire, and in order to visit the Buddhist holy places and search for famous Buddhist teachers to take along with them to China. The Chinese monks bound for India were learned men; they had already grasped the thoughts and doctrines of the Indian religion. They were, therefore, able to contribute a great deal to Chinese Buddhist culture and the propagation of Buddhism in their own land.

The first among these enterprising monks was Fa-hsien. He visited several places in India, which before him neither Chang-chien nor Kan-ying of the Han dynasty had reached. Another eminent Chinese Buddhist scholar, Chu Shih-hsing, had gone to the western world before Fa-hsien, but he could make a trip only up to the Khotan area. Before Fa-hsien's journey to India, there were several monks such as Hui-ch'ang, Chin-hsing and Hui-pien who had left for India but never returned. Fa-hsien was the first to visit a large part of India. He studied Buddhism in India and brought many Buddhist texts to China.

Shih Fa-hsien, his surname was Kung, a native of Wu-yang in Ping-yang which is still the name of a large part of Shansi province. He became a monk at the age of three years. His clerical name Fa-hsien means "illustrious in the Law". The Shih proceding the name is an abbreviation of Sakyamuni and may be taken as equivalent to Buddhist. When he was twenty years old, he had completed his novitiate and taken on the monastic obligations of the Buddhist order. His great courage, clear intelligence and strict regulation of demeanour made him conspicuous. He lived at Chang-an and deplored the mutilated and imperfect state of the collection of the texts of discipline. He left China for India in the 3rd year of the Lung-an period of the Emperor An Ti's reign of the Tsin dynasty (399 A. D.). Tao-an had passed away about ten years ago; Fa-hsien reached India two years before Kumarajiva's arrival at Chang-an.

Fa-hsien undertook the journey to India in search of complete copies of the Vinaya-Pitaka. He found companions for the journey in Hui-ching, Tao-ch'en, Hui-ying, and Hui-wei. From Chang-an they passed on through Lung district and reached the emporium of Chang-yeh, where they met Chih-yen, Hui chien, Seng-shao, Pao-yun

and Seng-ching (400 A. D.). They joined the party thus reinforced travelled on to Tung-huang. Lee-hao, the magistrate of Tung-huang supplied them with facilities for crossing the desert river before them. When Fa-hsien and his four friends were separated after starting for a time from Pao-yun and Chih-yen, they encountered many evil demons and hot winds; there was not a bird to be seen in the air above, nor an animal on the ground below. Though they looked keenly for the crossing, the only land marks and indications they saw were dry bones of the dead scattered upon the sand.

Having crossed the desert, they passed through the kingdom of Shan-shan and reached the country of Woo-i where they stayed for more than two months. Here they were rejoined by Pao-yun and other friends. Chih-yen, Hui-chien and Hui-wei went towards Kao-chang hoping to obtain there facilities for continuing their journey, but Fa-hsien and the rest were able to proceed straight in a south-west direction through the liberality of Fu Kung-sun. They found the country on their route uninhabited. The difficulties encountered in crossing streams and sufferings endured by them were unparallaled in the history of travel. Fortunately, they succeeded at last in reaching Khotan. At that time, Hui-ching, Tao-ch'en and Hui-ta set out in advance towards the country of Chieh-ch'a (....it has not been clearly identified, but, according to James Legge, Chih-ch'a was Ladak or some well-known place near it). Fa-hsien along with the others, went forward to the kingdom of Tze-ho and then went southwards to the Ts'ung-ling mountains and reached to the country of Yu-mo; and entering Chieh-ch'a, there rejoined Hui-ching and his two companions. He succeeded in crossing the range of the Ts'ung-ling mountains, covered with snow both in winter and summer. There were also infested with venomous dragons which, when provoked, blew out poisonous winds and caused showers of snow and storms of sand and gravel. The people of the country call the range by the name of the "Snow mouunains." Across the mountains were the plains of northern India.

There was a small kingdom called T'o-li to the south-west, following the course of their range. The mountains were rugged, exceedingly precipitous, rising up like a high wall of rock, 1,000 cubits from the base. When one approached the edge, the eyes became unsteady. Man had chiselled paths along the rocks, and cut ladders on the face of them; these were numerous about 700

in all, and at the bottom there was a suspension bridge of ropes. By this bridge the river had to be crossed, its banks at the crossing being eighty paces apart. The places are described in the *Records of the Nine Interpreters*. Neither Chang-chien nor Kan-ying could reach the spot. Crossing the river, one reached the kingdom of Woo-chang, which was indeed a part of Northern India. At this time, Hui-ching, Hui-ta and Tao-ch'en went on ahead towards (the place of) Buddha's shadow in the country of Nagara; but Fa-hsien and others remained in Woo-chang, and kept there the summer retreat.

After the summer retreat was over, they descended south and arrived to the State of Soo-ho-to. They proceeded towards the east and then to the country of Gandhara, where Dharma-vivardhana, a descendent of Asoka, ruled. Going southwards from Gandhara they reached the country of Purushapura (modern Peshawar). When Hui-ching fell ill, Tao-ch'en remained behind to look after him; Hui-ta came along to Purushapura and saw the others; he with Pao-yun and Seng-ching then started back for China. Hui-ying breathed his last in the Monastery of Buddha's Almsbowl, and after this event Fa-hsien went alone to the state of Nagara, rejoining Hui-ching and Tao-ch'en. They proceeded southwards and crossed the little snow mountains. North of the mountains, in the shade, they suddenly encountered a cold wind which made them shiver and specchless. Hui-ching could not go any further. A white froth came out of his mouth, and he said to Fa-hsien, "I cannot live any longer. Do immediately go away, so that we may not all die here" and with these words he died. Fa-hsien stroked the corpse, and cried out piteously, "our original plan has failed........it is fate. What can we do?". He then exerted himself afresh, and they succeeded in crossing to the south of the range, and arrived in the kingdom of Lo-i. They passed through the state of Poo-na in crossing the Indus and arrived at the country of P'i-t'u. They again passed through the state of Mo-T'ou-lo, reached Poo-na river; and entered Central India.

Fa-hsien visted a large part of Central India and offered worship at the holy places of Buddhist religion. He stayed in Pataliputtra for a long time, as his original object had been to serach for the books of Vinaya. In the various kingdoms of North India, however, he found that the practice of teaching was by word of mouth and there were few written copies which he could transcribe. He therefore travelled to Central India. Here, in a Mahayana

Monastery, he found a copy of the Vinaya containing an account of the first Buddhist Council. He further got a transcript of the rules of Sarvastivada in seven thousand Gathas and the *Saṁyuktābhi-dharma-hridaya* containing about six thousand Gathas: a Sutra of two thousand and five hundred Gathas; one chapter of the *Par-inirvaṇa-vaipulya Sūtra*, of about five thousand Gathas; and the *Mahāsāṅghika Ābhidharma.* In consequence Fa-hsien stayed here for three years, learning the Sanskrit text and the Sanskrit language, and copying out the Vinaya rules.

When Tao-ch'en arrived in the Central Kingdom, and saw the rules observed by monks, and the dignified demeanour in their societies observed under all circumstances, he sadly called to mind in what a mutilated and imperfect condition the rules were among the monkish communities in the land of Ch'in and made the following prayer; "From this time forth till I come to the state of Buddha, let me not be born in a frontier land". He remained accordingly in India and did not return to the land of Han.

Fa-hsien, however, whose original aim had been the introduction of complete Vinaya rules into the land of Han, followed the course of the Ganges to the sea-coast, searching for texts, and shipped for Ceylon, he stayed for two years. He succeeded in getting a copy of the *Vinaya-pitaka* of the Mahīśāsakā School; the *Dīrghāgama* and *Saṁyuktāgama Sūtras;* and also the *Saṁyukta-śaneharya-pitaka*—all being works unknown in the land of China.

Having obtained these Sanskrit books, he took passage in a ship. The ship encountered a strong adverse wind, sprung a leak and was in danger. The tempest continued day and night, till on the 13th day the ship was wafted to the shore of an island. The leak was discovered on the ebbing of the tide and stopped, and the voyage resumed, After proceeding for more than 90 days, they arrived at a country called Yavadhipa, from where they took a course to the north-east, and from there to Canton. They again encountered a strong wind and tempestous rain and their provisions and water were nearly exhausted. Suddenly they arrived at the sea-shore, where, seeing the vegetables, they came to know that it was the land of Han indeed. From two hunters they came to know that this was the border near Chang-kuang, a part of Ching-chow under the Tsin dynasty. The prefect Lee-i took them to the seat of government. Afterwards Fa-hsien wished to hurry to Chang-an; but as the business which he had in hand was important, he went south to

the capital of Nanking, the countries through which he had to pass being about thirty in number. Fa-hsien had set out from Chang-an, it took him six years to reach Central India where he stayed for over six years; and on his return it took him three years to reach Ching-chow. He spent fifteen years for his journey to India and returned in the year 412 A.D.

Fa-hsien's companions on this long journey were Chih-yen, Pao-yun, Fa-yong and others. Chih-yenwas a native of West Liang-chow, whose object was search for Buddhist texts. Pao-yun came from the same place with Chih-yen with the object of visiting holy places of India; they were going with Hui-chien, Seng-shao, and Seng-ching who were on a tour towards the west; and they met Fa-hsien in the district of Chang-yeh, in the 4th year of the Lung-an period of the Emperor An Ti's reign of the Tsin dynasty (400 A,D.). When Chih-yen and Pao-yun reached Tung-huang, they stayed there for sometime. But they joined Fa-hsien in the country of Woo-i, while Chih-yen, Hui-chien, Hui-wei went back towards Kao-chang, hoping to obtain facilities of continuing their journey. Pao-yun and Fa-hsien passed through Khotan and crossed the Ts'ung-ling mountains; then they reached the country of Purushapura where Fa-hsien stayed on for sometime, till the year of 402 A. D., when Pao-yun returned to China. Chih-yen made a tour towards west and reached Kashmir where he learned the Dhyāna doctrine for three years, (about 401-403 A.D.) and, accompanied by Buddhabhadra, came back to China. Fa-hsien's account of his journey is entitled *Record of Buddhistic Kingdoms.* India at this time was known in China as the country of Buddha.

After the departure of Fa-hsien and Pao-yun to India, there were two famous Buddhist monks in China. The first was named Chih-meng, a native of Hsin-fong in Peking, who had hearing of the holy places of Buddha's country and the Sutras of Vaipulya, decided to go to India. He left Chang-an for India in the year 404 A.D. His party consisted of fourteen other Chinese monks. When they reached India, only five were alive, the rest having died on the way. In India Chih-meng's party stayed in Pataliputra. He made a collection of Buddhist texts of *Mahāparinirvāna* and *Sañghika-vinaya,* and returned to China in 428 A.D. by the same route by which they had had come to India, Chih-meng went to Chen-tu in 437 A. D., and died there soon after. The second was Fa-yong whose surname was Lee. He was a native of Huang-lung in Yu-chow,

and took the Sanskrit name of Dharmakara. He was inspired by the example of Fa-hsien and wished to see India, even at the sacrifice of his life. He started from China to India with twenty-four other monks. They went to Central India by the land route, twenty out of twenty-five dying on the way. In Kashmir Fa-yong got a manuscript of *Avalokiteāvara Mahāsthāna Prapala Vyākarana Sūtra.* Afterwards they embarked in a ship, and passing through South India reached Canton.

1. Woo-chang which, translated from the Sanskrit Ujjain, means "the park", just the north Punjab, the country along the Subhavastu, now called the Swat, noted for its forests, flowers and fruits.
2. According to Mr. Watters hazards the conjecture that Yu-mo was the Aktasch of our present maps.
3. Soo-ho-to was located between Indus and the Swat.
4. The "Little snow mountains" is probably the Safeid Koh, and on the way to the Kohat pass.
5. Lo-i is a portion of Afghanistan.
6. P'i-t'u, according to Mr. Eitel says, 'the present Punjab of India.'
7. Mo-T'ou-lo is present Muttra of U. P. of India

D. ON KUMĀRAJĪVA.

Kumārajīva came to China in the 3rd year of Hung-shih's reign of the Latter Ch'ing dynasty (401 A.D.), of the Yao family; and died in the 15th year of Hung-shih's reign of the same dynasty (413 A.D.). He was commanded by the Tartar chief to translate sacred Buddhist texts obtained from India. Even to the present, his name may be seen on the first page of several principal Buddhist classics.

(I) *Early life of Kumārajīva.* Kumārajīva was born in Kiue-tse in the year 343 A. D., when the Emperor Kang Ti of the Tsin dynasty ruled over China. His grand father came from India and settled down at Kiue-tse. His father Kumārayāna remained an Indian in his mode of life. He also was well-educated, honest and charitable. He devoted himself to the propagation of Buddhism in the country of his adoption; he became a Buddhist monk, giving up a high official post. He went to the Ts'ung-ling mountains, and stayed in the Kiue-tse state. The Chieftain of that state had a sister named Jīva, aged twenty years, a very intelligent lady, with a noble character. Kumārayāna married Jīva. She gave birth to a child who was named Kumārajīva, who became very famous in Chinese Budddhist history. The name was a combination of his parent's names.*

*see *Memoirs of Eminent Priests* and *Golden Meaning of Mahayana.*

It is uncertain when Buddhism was introduced into Kiue-tse state. But according to *A Catalogue of the Teaching of Sakyamuni, (compiled) in the Kai-yuan period, 713-741*, there was a Buddhist translator named Pai-yen who lived in that State in the Wei dynasty. Dharmaraksa of the Western Tsin dynasty had translated the *Aparivartya-Sūtra* into Chinese, but the original Sanskrit copy of that sutra was obtained from the Kiue-tse State and he rendered also the *Sutra of Viśva-Prabhāsa* in collaboration with Pai Fa-chu. There was besides an eminent Buddhist monk, named Pai Shri Mitra, who came to South China from Chang-an during the Eastern Tsin dynasty. Those monks who came from Kiue-tse indicated their nationaliy by the word "Pai", always prefixed to their names by the Chinese writers. It may thus be inferred that Buddhism was introduced into Kiue-tse at the Western Tsin dynasty.

Kumārajīva went to live with his mother in the Buddhist temple where she had taken up her residence. At the age of seven, he is said to have learnt Buddhist texts at the rate of a thousand verses per day. When he was nine years old, his mother took him from Kiue-tse to Kashmir to meet the eminent Buddhist scholar Bandhudutt, brother of the Mahāraja of Kashmir. It is said that Bandhudutt could write a thousand verses in a day; and read a thousand sentences of the texts too. Kumārajīva sitting at his feet studied *Madhyama Āgama* and *Dīrgha Agama* which contain four millions words. His mother took him back to Kiue-tse at the age of twelve. On their way home, they were stopped at the north hills of Yueh-chi for sometime. An Arhat saw Kumārajīva and wondered at his attainments and advised the mother to protect the child carefully, for he was destined in future to do great service to Buddhism. When Kumārajīva and his mother entered Kashgar state, they resolved to stay there for a year. Kumārajīva chanted the *Abhidharma and Ekottara Agamas* during the winter season, and he was honoured by the Raja with a request to preach the *Sūtra of the Pravartana Dharma Chatra* there. It was thus through him that the Kashgars struck a friendship with the Kiue-tse State of China.*

Buddhism was prevalent at Kashgar at that time. The king and the princes of the State believed in the Triratna and they also held a meeting, which was attended by three thousand Buddhist

*See *A Collection of the Records of Translation of the Tripitaka.*

monks. Kashgar State commanded an important portion of the route to India through the south, and Kiue-tse through the north. Moreover Kashgar was connected with Yueh-chi on the west; therefore the *Vaipulya Sūtras* were known there during the Han dynasty of China. To the east of Kashgar is So-che, from where one goes to Khotan, a famous seat of Mahāyāna Buddhism. The Kukyar State was located on the west side of Khotan, where the majority of the people followed Mahāyāna Buddhism. Roughly speaking, this Kukyar State is at present Yarkand of Chinese Turkistan where the people were devoted to Mahāyāna during the Sui dynasty. So-che is so near Khotan that Kumārajīa met several Mahāyāna Buddhists from So-che in Kashgar. Kumārajīva, studying Buddhism there, gave up his own Hínayāna belief for Vaipulya.*

The following account of Kumārajīva is given in the *Memoirs of Fminent Priests*:—

"There were two princes of So-che State who wished to be monks. The elder was named Srīyana Bhadra, and the younger Srīyana Somo. It is learnt that the younger was a great scholar and he followed the Mahāyāna Buddhism, under whom Sriyana Bhadra and other scholars had studied Buddhism, Kumārajīva also sat at his feet and was influenced by him. Somo had explained to him the meaning of *Sūtra of Anavatapta*. From that time Knmārajīva decided to give up his Hīnayāna Buddhism and made up his mind to go deep into *Vaipulya*, *Prāṇyamūla-śāstratīkā* and *Dvādaśanikāya-śāstra*.

Kumārajīva afterwards went to Kiue-tse where he stayed for sometime, and then came to Liang-chow.

In the year of 357 A. D., the Tartar General Fu-chien declard himself to be the "King of Heaven of Great Ch'ing" in Chang-an. Kumārajīva was only ten years old then. Twenty-two years from this time a Chinese monk named Seng-shun, came back to Chang-an from Kiue-tse, and he makes a reference in his record to Kumārajīva. According to *A Collection of the Records of Translations of Tripiṭaka*, it is known that in the 13th year of Chien-yuan's reign of the Former Ch'ing dynasty of Fu Family, there was a minister who reported to him that there would come a great man of wisdom to help China. On this Fu-chien said to him; "I have already heard the name of Kumārajīva; I think he might be the wise man you mention". According to the *Memoirs of Eminent Priests*, in the

*See *Biography of Buddhayasas of the Memoirs of Eminent Priests.*

17th year of Chien-yuan's reign of the Former Ch'ing dynasty of Fu family (374 A. D.), there was a ruler of the Shanshan State who requested the king Fu-chien to send troops to conquer Central Asia. In the month of September next year, Fu-chien sent his general Lu-kuang with 70,000 troops to attack Kiue-tse, but just before their expedition, Fu-chien told him that as soon as he conquered Kiue-tse, he should bring along with him the wise man Kumārajīva who lived there.

In the 384 A. D., General Lu-kuang defeated the Kiue-tse troops and he brought Kumārajīva to Liang-how, about the year 401 A. D. Kumārajīva was sent to Chang-an.

(2) *Kumārajīva's life in Chang-an.* He came to Chang-an in the year 401 A. D. and died on 13th of April 413 A. D., in the Mahā Monastery, when he was seventy years old. The king of the Latter Ch'ing dynasty of Yao family, respected him as the teacher of the State. The king used to hold long discussions with Kumārajīva. The *Book of the Tsin Dynasty* states, that the king of the Latter Ch'ing dynasty of North China used to go to "Quite Free Garden" and personally bidding the monks to follow him to the "Ch'eng Hsuan Hall", used to listen to Kumārajīva's preachings. Kumārajīva knew Chinese very well and he discovered the old Chinese translations of Buddhist texts, the original meanings of which had become obscure. Therefore, the king and Kumārajīva with other Chinese moks Seng-lueh, Seng-chien, Seng-chao, Tao-shu, and Tan-shun etc., totaling eight hundred, re-translated the *Mahā-projñāpāramita-Sūtra.* These activities served to spread Buddhism over the whole country, even in the villages.

The king of the Latter Ch'ing dynasty of Yao family himself was a preacher of Buddhist sutras and understood the meanings of both Mahāyāna and Abhidharma Buddhism. He had written a very famous book entitled *General Discussions on the Three Periods*, which was greatly appreciated by Kumārajīva. Kumārajīva was once told by the king of the Latter Ch'ing dynasty, that he was proud that the only great scholar (Kumārajīva) on Buddhism in his country. Descendents of the king of the Latter Ch'ing dynasty sent ten ladies to Kumārajīva, so that he might marry and leave heirs and descendents. Kumārajīva agreed to forego his mendicant life for the worldly happiness. He used to say to his audience when he started to preach. "Follow my work, not my life which is not ideal. The lotus grows from the mud; love lotus and not the mud".*

*See *Book of the Tsin Dynasty* and *Memoirs of Eminent Priests.*

(3) *Kumārajīva's Translation work.* According to the *Memoirs of Eminent Priests*, the number of works translated by Kumārajīva in Chang-an was more than three hundred. There were hundreds of Buddhist scholars who joined the staff under Kumārajīva to assist him in preparing the translation of new Sanskrit works into Chinese and revising old texts. It is learnt that there were more than five hundred clerks who helped Kumarajīva in translating the *Mahā-prajñāparamita Sūtra* and two thousand scholar monks who assisted him in rendering the *Sadharma-pundarīka Sūtra* and *Viśehakinta-Brahma-pariprikkha* into Chinese version. While he translated the *Vimalakīrti-nirdeśa Sūtra*, he was helped by one thousand and two hundred native Buddhists. When Kumārajīva reached sixty, he was still at work translating Mahāyāna Buddhist books into Chinese. He never stopped his work till his dying day.

(5) *Kumārajīva's life and career.* Below is given a chronological table of Kumārajīva's life and career:

1. In the 5th year of the Lung-an period of the Emperor An Ti's reign of the Tsin dynasty (401 A. D.), i.e. the 3rd year of Hung Shih's reign of the Latter Ch'ing dynasty, when Kumārajīva was fifty-eight years old, on the 20th December in the same year, he accompanied his disciple Seng-chao who came to Chang-an from Liang-chow; Seng-chao then was nineteen years old. At this time, among Kumārajīva's disciples, Fa-ho was the eldest, as his age was seventy years, and Seng-chao the youngest. Another famous disciple of Kumārajīva was Seng-jui, who began learning the Dhyana doctrine under him, and, after sometime, wrote an important Dhyana book entitled *Dvadaśanga-Pratītyasamutpada.*

2. In the first year of the Yuan-hsin period of the Emperor An Ti's reign of the Tsin dynasty (402 A. D.) i.e. the 4th year of Hung Shih's reign of the Latter Ch'ing dynasty. Kumārajīva translated a volume of *Amitāyur Vyūha Sūtra* into Chinese. On the 5th of March in the same year, he completed the translation of *Bhadrakalpa Sūtra.* In Summer, he started to translate the *Mahā-prajñāpāramitā sūtra* at the "Western Gate Long Bars of Quite Free Garden". On the December first, he again began translating the *Visechatchinta-brahma-paripritchtchha-sūtra* in four volumes at the "Quite Free Garden".

3. In the 2nd year of the Yuan-hsin period of the Emperor An Ti's reign of the Tsin dynasty (403 A. D.), i.e. the 5th year of the

Hung Shih's reign of Latter Ch'ing dynasty, on 23rd of April, he started to translate the *Mahāprajñāpāramitā Sūtra* at "Quite Free Garden" and it was completed by 15th December of the same year.

4. In the 3rd year of the Yuan-hsin period of the Emperor An Ti's reign of the Tsin dynasty, (404 A. D.), i. e. the 6th of the Hung Shih's reign of the Latter Ch'ing dynasty, he translated the *Pratimoksa Sūtra* into Chinese and he was assisted by Indian monk Punyatara.

5. In the first year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty (405 A. D.), i. e. the 7th year of the Hung Shih's reign of the Latter Ch'ing dynasty, he translated the *Buddha Pitaka Nigrahanama Mahāyāna Sūtra* in four volumes by the 12th June of this year. In October, he again translated a volume of the *Saṁyuktavadana Sūtra*. In December, his translation of *Mahā Prajñapāramitā Sāstra* was completed in 100 volumes. In the same year, he again rendered the *Bodhisattva Sūtra* and *Kusumasankaya Sūtra* each in three volumes.

6. In the 2nd year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty (406 A. D.), i. e. the 8th year of the Hung Shih's reign of the Latter ch'ing dynasty, during the summer, he started the translation of *Saddharma Pundarika Sūtra* in eight volumes at the Mahā Monastery. He again rendered the *Kuśalamūla Samparigraha Sūtra* in ten volumes. In the same year, his master Vimalaksa who was a native of Kabul, came to Chang-an. He was remarkable for his blue eyes, and was called the "Blue-eyed Doctor." He dwelt formerly in Karashar. He crossed the sandy deserts to arrived at Chang-an.

7. In the the 3rd year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty (407 A. D.), i. e. the 9th year of the Hung Shi's reign of the Latter Ch'ing dynasty, in May, he drafted the *Outline of Dhyāna Dharma* and translated two volumes of the *Sureśvara Bodhisāttva Sūtra* into Chinese. Priests Dharmayasas and Dharmagupta arrived at Chang-an and stayed at the Monastery of Rocky Sheep. They had written out completely the original Sanskrit copy of *Sāriputra Abhidharma.*

8. In the 4th year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty, (408 A. D.), i. e. the 10th year of the Hung Shih's reign of the Latter Ch'ing dynasty he translated ten volumes in *Daśasahasrika prajñāpāramitā Sūtra* into Chinese between 6th February, and 30th April.

9. In the 5th year of the I-hsi period of the Emperor An Ti's reign of-the Tsin dynasty (409 A. D.), i. e. the 11th year of the Hung Shih's reign of the Latter Ch'ing dynasty, he translated four volumes of the *Prānyamūla Sāstra Tīkā* and a volume of the *Dvādaśanikaya Sāstra* at the 'Mahā Monastery."

10. In the 6th year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty (410 A. D.), i. e. the 12th year of the Hung Shih's reign of the Latter Ch'ing dynasty, the priest Buddhayasas followed Kumarajīva in his entry into Chang-an and they combined to translate four volumes of *Daśabhūmika Sūtra.* Buddhayasas again rendered the *Dharmagupta Vinaya* at the Middle Monastery in the same year. He was the teacher of Kumārajīva and was called by the people Mahā Vibhaśa".*

11. In the 7th year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty, (411 A. D.) i. e. the 13th year of the Hung Shih's reign of the Latter Ch'ing dynasty, Kumārajīva began to translate the *Satyasidhi Sāstra* at the request of the King of the Latter Ch'ing dynasty of Yao family.

12. In the 8th year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty (412 A. D.), i. e. the 14th year of the Hung Shih's reign of the Latter Ch-ing dynasty, Kumārajīva completed his translation of *Satyasidhi Sāstra* and Buddhayasas also finished his *Dharmāgupta Vinaya* in ten volumes.

13. In the 9th year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty (413 A. D.), i. e. the 15th year of the Hung Shih's reign of the Latter Ch'ing dynasty, Kumārajīva passed away at the Mahā Monastery on 13th of April, when he was seventy years old. This year Buddhayasas began to render the *Sūtra of Long Āgamas.*

The other important works of Kumārajīva of which we do not know the date of translation, are listed below :—

1. *Vajra Chedika Prajñaāpāramitā.* 1 volume.
2. *Sūramgama Sāmadi.* 3 volumes.
3. *Sūtra of Buddha's Bequeathed Teaching.* 1 volume.
4. *Daśabhūmi Vibhāsā Sāstra.* 14 volumes.
5. *Sūtrālankāra-śāstra.* 15 volumes.

Kumārajīva's works were translations. Only a few books were written by himself. These are :—

1. *Treatises of Realism.* 2 volumes.

*See *Memoirs of Eminent Priests.*

2. *The Golden Meaning of Mahāyāna.* 18 chapters.
3. *Notes on Vadjra chedika Prajñāpāramitā.* 1 volume.
4. *Notes on Vimlakīrti Nirdeśa Sūtra.* 1 volume.
5. *Notes on Lao-tze.* 2 volumes.

Kumārajīva's philosophy was based on the *Three Sastras* and he also paid respect to Nāgārjuna's teachings. He denied the noumenal world, the reality of all phenomenal existence, and defined noumenal world in negative terms. Its aim does not seem to have been nihilistic; it was rather to establish the ultimate reality which is beyond human conception and expression and which in our terminology may be termed spiritual reality.

E. TAO-SHENG AND SENG-CHAO

Kumārajīva was fortunate in his disciples and the work which he began was continued for several years by his worthy pupils. Of these Tao-shen and Seng-chao are best known. Tao-sheng was called "the Sage of Mahāparinrvāṇa" and Seng-chao the "Ancestor of Three Sastras."

Following were the other pupils of Kumārajīva:—

I. Seng-jui : A native of Chang-l'e in the Wei State. He learnt at che feet af Tao-an and assisted him in translation work. Afterwards when Kumārajīva came to Chang-an, Seng-jui joined him. He died at the age of sixty-seven.

2. Tao-yung : A man of Lin-lu, district in North China. He entered the temple at the age of twelve, and by the age of thirty he had read the whole of the Buddhist canons. When Kumārajīva arrived at Chang-an, he used to consult him on points of Buddhist philosophy. He died at I'eng-chen at the age of seventy-four. He had written *A Comment on Vimalakīrti Nirdeśa Sūtra* and "*A Comment on Daśabhūmikā Sūtra*" etc.

3. Tan-ying : He belonged to North China. He assisted Kumarajīva in translating the Vinaya and himself wrote *A Comment on Saddharma Puṇḍarīka Sūtra* and *Notes on Prāṇyamūla Sastra.* He died at his age of seventy.

4. Seng-chin : A native of Ni-yang district, studied at the feet of his master Hung-chiao, who had preaching the *Saddharma Puṇḍarīka Sūtra* to Yao-ch'ang, king of the Latter Ch'ing dynasty of Yao family in North China. Seng-chin was deeply learned in Six Canons of Confucianism and the Tripitaka of Buddhism. When Kumārajīva came to Chang-an, Seng-chin was Chief of Buddhist Administration.

He deid at Chang-an in the Mahā Monastery at the age of seventy-three.

5. Tao-heng : He was from Lan-tien district, and entered the temple at the age of twenty only. When Kumārajīva arrived at Chang Tao-heng called on him and helped him in translation work. At that time, Yao-hsin, then a king of the Latter Ch'ing dynasty, advised him and his friend Tao-piao to give up monastic life and join government service. They rejected the king's advice and escaped into the mountains. Tao-heng passed away in the 13th year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty (417 A.D.).

6. Hui-jui : A native of Chi-chow, had visited India and knew Sanskrit well. He seems to have been a disciple of Tao-an and passed most of his life in Lu-shan mountains. He was the teacher of the chieftain of P'eng-chen during the Liu Sung dynasty. After the *Mahāparinirvāṇa sūtra* was brought out by Kumārajīva, Hui-jui wrote a famous book entitled *Essays on doubts to be rsolved* in order to explain Buddhist doctrines to anti-Buddhists. He died at the age of eighty-five.

7. Hui-yen : He was a native of Honan. At the age of twelve, he read all the books of Confucius. He entered the temple at the age of sixteen. He came to Chang-an to see Kumārajīva to consult him on points of Buddhism. Afterwards he went back to Nanking where he settled down at the Monastery of Eastern Peace. He passed away at the age of eighty-one in 443 A.D.

8. Hui-kuan : He was a man of Ching-ho, proficient in the *Saddharma Puṇḍarīka Sūtra*. He had sat at the feet of Hui-yuan. After that he came to see Kumārajīva at Chang-an. After a few years, he with Buddhabhadra, came to stay at Lu-shan. Then they went to Chiang-lin, where they lived for about eleven years. He finally settled down in the Monastery of Learning Seat in Nanking. He wrote a famous book called *Notes on Saddharma Puṇḍarīka Sūtra.* He passed away at the age of seventy-one.

Tao-sheng and Seng-chao are the most distinguished disciples of priest Kumārajīva. They not only assisted him in the translation of masterpieces of Buddhist thought into elegant Chinese, but largely contributed to the discussion of Buddhist philosophy in China ; they established a school of Bnddhist thought on their own.

Tao-sheng, whose surname was Wei, was a native of Chu-lu and his home being located at P'eng-chen. As a boy he was of outstanding comprehension and divinely intelligent. Latter he came in contact

with the priest Chu Fa-t'ai, where upon he gave up wordly life and entered the temple. Accompanied by Hui-jui and Hui-yen, he subsequently visited Chang-an and became a pupil of Kumārajīva. He devoted his undivided attention to the study of the sacred literature and showed an unusual capacity not only for committing the texts to memory but grasping their inner meaning. He asserted that even all Iccbantikas (Non-believers in Buddhism) possess the possibility of achieving the Bnddhahood. As he said that all those who receive the two principles (of the Yin and Yang) have the right cause that may lead to Nirvāṇa, and endurance of life within the Threefold World is the result of delusion. Since the Iccbantikas fall within the class of beings who partake of life, why should they be the only ones to lack the Buddha nature? He died in the 11th year of the Yuan-chia period of the Emperor Wen Ti's reign of the Liu Sung dynasty (434 A.D.).*

His achievements in the field of Buddhism are recorded in his

1. *The Thesis of Good Deeds Receiving no Recompense.*
2. *The Thesis of Sudden Enlightment for Achieving Buddhahood* and
3. *The Thesis of Making Clear the Bnddha Nature in Every Man.*

These works were the basis of the fundamental theory of the Zen Buddhism in the Tang Era.

Tao-sheng's writings have for the most part not survived, and his detailed arguments on the *Thesis of Good Deeds Receiving no Recompense* are not to be found. But his contemporary, Hui-yuan wrote a *Discussion Illustrating Recompense,* in which he maintained the same thesis; in fact what he says may well have been influenced by Tao-sheng (statement of Prof. Cheng Yin-chu). According to Hui-yuan's what is called recompense is that which is induced by the mind. If one who in his response to things acts without a deliberate mind. Hence, although there is action on his part, it does not create a cause in the Buddhist wheel of cause and effect; and, there being good deeds receiving no recompense.

We now come to Tao-sheng's *Thesis of Sudden Enlightenment for the Achieving Buddhahood.* This is to be found in Hsieh Ling-yun's *Enquiry into the Ultimate*; "There is a Buddhist scholar with a new thesis who regards tranquil enlighten-

*See *Memoirs of Eminent Priests* and *A Collection of the Records of Translations of the Tripitaka.*

ment as an exquisite mystery, one which does not allow gradual attainment, step by step teaching is for the foolishly ignorant, but one indivisible enlightenment gets the true idea." The Buddhist scholar referred to is Tao-sheng. It seems quite clear to us that Hsieh Ling-yun's thesis of *Enquiry into the Ultimate* maintained the same idea as Tao-sheng's.

Tao-sheng's book *The Thesis of Making Clear the Buddha Nature in Every Man* is lost, but Hsieh Ling-yun refers to it in his *Enquiry into the Ultimate*. "The real quality of things is the 'original mind' in all living beings. This original is known as 'the intrinsic nature' or as it is sometimes put 'the Buddha nature'; to have a vision of the real quality of all things is equivalent to being enlightened in one's mind and getting a vision of one's nature.' Tao-sheng put this as follows:

"To turn one's back on delusion is to attain to the ultimate, to attain to the ultimate is to attain to the origin."*

The following are the important works of Tao-sheng :—

1.	*A Commentary on Vimalakīrti Nirdeśa Sūtra.*	3 volumes.
2.	*A Commentary on Saddharma Puṇḍarīka Sūtra.*	2 volumes.
3.	*A Commentary on Mahāparinirvāṇa Sūtra.*	6 volumes.
4.	*A Commentary on Daśasaharika Prajñāpāramitā.*	1 volume.
5.	*Thesis of Good Deeds Receiving no Recompence.*	1 volume.
6.	*Thesis of Sudden Enlightenment for Achieving Buddhahood.*	1 volume.
7.	*Thesis on Saṁvrti and Paramārthasatya.*	1 volume.
8.	*Thesis on Dharmakāya Arūpa.*	1 volume.
9.	*Thesis on Buddha has no Pure Land.*	1 volume.
10.	*Thirty-six Questions on Mahāparinirvāṇa.*	1 volume.

Seng-chao, a man of Chang-an. As his family was poor, he had to earn his living as a calligraphist. He was an assiduous student of Lao-tze's teachings and was of a mystical temperament. The moment he learned of the old translation of the *Vimalakīrti*

*See *Collected Commentary on the Nirvana Sutra* written by Tao-sheng.

Sūtra, he changed his way of life and calling; he left home and became a Buddhist monk. At twenty, he was well known as a Buddhist philosopher. He came to Chang-an in 401 A. D. and the king Yao-hsin put him under Kumārajīva along with Seng-jui at Quiet Free Garden. He assisted Kumārajīva all along and others in the Buddhist translation work. After the translation of the *Pañcaviṁśatikā* was completed (403-405 A. D.), Seng-chao wrote the *Discussion on Prjna Being not Knowledge,* totalling more than two thousand words. When it was completed he presented it to Kumārajīva, who read it, praised it, and said to Seng-chao: "My understanding does not yield to yours, but my phrasing is inferior". Seng-chao followed Kumarjīva for about ten years, till the 10th year of Hung Shih's reign of the Latter Ch'ing dynasty (408 A. D.), Seng-chao passed away at Chang-an one year after the death of Kumarajīva in 413 A. D., when thirty-one years old.

Among his writings mention must be made of *Discussion on the Immutability,* which is a resolution of the antithesis between immutability and mutability. What Seng-chao calls "immutability" is a mystical concept that transcends both quiescence and movement as ordinarily conceived. According to his theory, each even and thing is forever fixed in the particular flash of time to which it belongs. Yet the succession of these flashes creats the illusion that a process of movement is taking place, just as the successive images on a strip of moving picture film give the illusion of movement. Even though each of these images is in itself static and remains forever distinct from the other images.

The *Discussion on no Real Unreality* which seeks to resolve the antithesis between non-being and being. The popular view of 'non-being' is that there is nothing there, and of being that there is really and truly something there. As a matter of fact, there are things there, but they are not real. They exist in one sense but not in another. As Seng-chao says: "If 'being' does not mean that they are real, and 'non-being' does not mean that they are obliterated without trace, then 'being' and 'non-being' though differing terms, express the same basic meaning". Thus being and non-being do not involve an antithesis.

The *Discussion on Prajñā being not Knowledge* which is a resolution of the antithesis between real knowledge and ordinary knowledge. In the third Chapter of *Chao-Lun, Discussion on Prajña being not Knowledge* Seng-chao writes:

"Knowledge consists in knowing what is known. Certain qualities are selected as its object, and thereby there is the name 'knowledge'. Absolute truth in the nature of the case has no qualities; so how can there come to be knowledge of real knowledge?" The quality of a thing are the answer to the question of what that thing is. To know what a thing is, is to apprehend the qualities of that thing. But since Absolute Truth is not a 'thing', it lacks the qualities of such and therefore cannot be known by ordinary knowledge."

Again Seng-chao says:

"Knowing and what is known go together in existing and go together in not existing". Also, "that what is known having given birth to knowledge, knowledge give birth to what is known. The two having been born together, this birth entails causation. Since causation is not real, then what is not real is not absolute truth". Hence the object of knowledge is born of causation while absolute truth cannot be an object of knowledge.

From another point of view, Prajñā is directly concerned with knowledge of absolute truth. This kind of knowledge uses as its object the very things which cannot be object of knowledge. As Seng-chao says: "Hence real knowledge as a direct vision of absolute truth does not make use of objects of knowledge". We may say that the Prajñā kind of knowledge is not knowledge. "The sage man by means of the Prajñā throws light on absolute truth which is qualities". Also, "He is one who is calm and absorbed, having no knowledge and so knowing everything". To be without knowledge and yet know everything; this is to have the knowledge which is not knowledge.

Yet we should not think that what is called Absolute Truth exists in isolation from the sphere of events and things. It is, on the contrary, Absolute Truth represents the real condition of events and things. In Buddhist terminology it is "the real quality of all things". These writings are basic Chinese Buddhist philosophical works.

Seng-chao wrote a number of books, these are:—

1. *Discussion on Prajñā being not Knowledge.*
2. *Discussion on no Real Unreality.*
3. *Discussion on the Immutability of Things.*
4. *Discussion on Nirvāna being not a Name.*
5. *Letters from Seng-chao to Liu Yi-ming.*
6. *A Preface to Vimalakīrti Sūtra.*

7. *A Preface to Long Āgamas,*
8. *A Preface to Sata Sāstra.*
9. *A Memorial to the King of the Latter Ch'ing Dynasty.*
10. *A Funeral Oration on Priest Kumārajīva.*

Kumārajīva, as we have seen in the previous chapter, was among the first men who systematically introdued Indian thought into China. Seng-chao was not only his personal pupil, but at the same time was an admirer of Lao-tze and Chuang-tze. Hence his writings, collected under the title of *Chao-Lun*, represent an interesting combination of Buddhism and Taoism.

CHAPTER V

BUDDHISM IN SOUTH CHINA.

A. Translation Work In The Liu Sung Dynasty.

The end of the Eastern Tsin dynasty in 420 A. D., is usually said to mark the beginning of the era known to the Chinese as the Nan Pai Chao or the six Southern and Northern Dynasties of China, which lasted until 589 A. D. Another classification inclusive of a longer period employed by Chinese historians is the Lu-chao or the Six Dynasties by which are meant the six kingdoms between the downfall of the Han and the reunification of China in 589 A. D. The present-day Nanking was their capital. The Kingdoms comprised the Wu, the Eastern Tsin, the Liu Sung, the Southern Ch'i, the Liang, and the Ch'en. The founder of the Sung dynasty was Liu-yu who claimed descent from a brother of the emperor of the Han dynasty. He had taken up the career of a soldier and commanded the army in the successful fighting against the northern Kingdoms. Liu-yu took advantage of the virtual dictatorship which these victories gave him. He killed the reigning emperor, established a new dynasty known as the Sung in 420 A. D., and made Nanking his capital. To distinguish it from the later and more renowned dynasty of Sung it is often called the Liu Sung. He took the title of Wu Ti but he did not long enjoy the power for which he had murdered his masters. He died in 423 A. D., after reigning for only three years.

Seven members of his family succeeded to the throne one after the other up to 479 A. D., when the General Hsiao Tao-chen of the Liu Sung dynasty slew the last two emperors one after another. General Hsiao came to the throne. His dynasty in known as the Southern Ch'i dynasty.

Though Wu Ti was a patron of Confucianism, he was not unfavourably disposed towards Buddhism. The *Book of the Sung Dynasty* states that several envoys came to him from India and Ceylon to offer him congratulations on the flourshing condition of Buddhism in his kingdom.

1. *Pilgrimages to India.* A remarkable feature of the Liu Sung dynasty is the tendency of the Chinese Buddhists to go on pilgrimage to India. Since Fa-hsien returned to South China in 414 A. D., these Chinese Buddhists felt an almost romantic passion for India, the home of Buddhism.

The names of eminent Buddhists who went to India during the period are listed below.

(A) There were eight Chinese monks, Tan-hsueh, Wei-te etc. natives of Ho-hsi district, who resolved to go on pilgrimage in search of Buddhist texts. They had been to Khotan where they took note of what they heard, after which they returned to Liang-chow passing through Turfan. They collected several notes in a volume. It was at Khotan that they came across a text of the Avadāna, called the *Sūtra of Damanukha* or the *Sūtra of the Wise and the Fool*, which was published in 445 A. D.*

(B) Fa-yong, Seng-meng, Tan-lang etc., in all twenty-five persons, left China for India in the 1st year of the Yung-ch'u period of the Emperor Wu Ti's reign of the Liu Sung dynasty (420 A. D.), Fayong had been to Central India and returned by the sea and landed in Canton.

(C) Chu-Ch'u-King-Sheng better known as the Duke of An-yang, the younger brother of the king of N. Liang dynasty, often visited Khotan, where he followed Dhyāna teacher Buddhasena to learn Buddha's teachings at Gomati Vihāra of Khotan. After his return just during the ruination of the Liang dynasty by Emperor Wei in 439 A. D., he went southward and took refuge in the kingdom of the Sung where he translated several Buddhist books.

(D) At the beginning of the Liu Sung dynasty, there was a Chinese Buddhist named Tao-p'u, who accompanied by other eighteen officers made a journey to India in search of the *Sūtra of Mahāparnirvāṇa*; when his party reached the district Kuang-chang, Tao-p'u was injured in the ship and soon after he died. Tao-p'u had made journey to every part of India and he knew Sanskrit and other languages.

(E) Very few people used to go to India during the middle period of the Sung dynasty. There was a Chinese monk named Fa-hsien, a native of Liang-chow who went to Nanking in 430 A. D. At the age of thirteen years he took oath to go to India. In the third year of the Yuan-hui period of the Emperor Fei Ti's reign of the Sung dynasty (475 A. D.), he made a trip to the western land, passed through Szuchwan and Honan provinces, then reached Khotan, where he received fifteen Sarira relics, a copy of *Avalokiteśvara Aharani (on the annihilation or evil)* and brought it to Nanking.

2. *Indian monks who came to China.* The traslatoinn

*see *A Collection of the Records of the Translations of the Tripitaka.*

work of South China can be traced from the Wu kingdom of the Three Kingdoms. It flourished especially in the translation of sutras at the end of the Tsin dynasty. The leading translators were:—

(A) Hui-yuan, a priest of the Lotus School at Lu-shan, promoted the translation of Buddhist texts. Saṅghadeva taught Abhidharma doctrines and Buddhabhadra expounded the ideas of Dhyāna. Both of them visited Lu-shan. From there they proceeded to Nanking; at the same time, Hui-kuan, Chih-yen and Pao-yun came down to the south too. About this time, Fa-hsien might have come to Nanking from north China (413 A. D.). Fa-hsien stayed at the Monastery of Learning Seat. Though in the meantime, Buddhabhadra and Hui-kuan had gone to Chin-chow, they again followed General Liu-yu who came back to Nanking in 417 A. D. They had met each other at Chang-an before, and visited India together later we can imagine how they enjoyed coming to Nanking again. When the eminent monks Hui-yen and Hui-i were staying at the Monastery of Eastern Peace, they were highly respected by people. A proverb was current at the Sung's capital of Nanking; about "a cave for Dhyana teachings, the Monastery of Learning Seat; there the Buddhists held discussions on their doctrines, the 'cave' was at the Monastery of Eastern Peace".*

(B) Buddhabhadra came to Nanking in the 11th year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty (415 A. D.), and stayed there till November next year. He translated *Sāṅghika Vinaya* into Chinese with the collaboration of Fa-hsien at the Monastery of Learning Seat in forty volumes. Next October they done the *Sūtra of Mahāparnirvāna* in six volumes; and these two books were revised again during the 14th year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty. The original of those two copies of sutras were brought to China by Fa-hsien. After one year, Buddhabhadra again translated the *Avataṁsaka Sūtra* into Chinese at the Monastery of Learning Seat and it was csmpleted in the 2nd year of the Yung-ch'u period of the Emperor Wu Ti's reign of the Sung dynasty (421 A. D.) in fifty volumes. The Sanskrit copy of it was brought from Khotan by Chih Fa-ling. In the 3rd year of the Yung-ch'u period, Buddhabhadra had again rendered the *Mañjuśrī Sūtra of Swear and Vow* into Chinese. He died in the 6th year of the Yuan-chia period of the Emperor Wen Ti's reign of the Sung dynasty (429 A. D.).

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*see *Book of the Sung Dynasty* written by Ch'eng-yo and *Memoirs of Eminent Priests*.

In the Ist year of the Ching-ping period of the Emperor Fei Ti's regin of the Sung dynasty (423 A. D.), there was a Kashmiri Buddhist named Buddhajiva who came to China and stayed on at the Monastery of Dragon Light of Yang-chow. He had rendered the *Mahāśaśaka Vinaya* into Chinese with the collaboration of Tao-sheng, Chih-sheng, Lung-kuang, Hui-yen, and Tung-an in thirty-four volumes.*

(C) Guṇavarma. The ancestors of Guṇavarma were hereditary rulers of Kashmir State. During his boyhood he had shown signs of keen intellectual power. He studied the Buddhist sutras and mastered the Dhyāna doctrines and came to be known as a Tripitakacharya. He refused to accept the throne, left home as a Bhikshu. He took a trip to Ceylon by sea and arrived there in 400 A. D. He then proceeded to Java, where the king greatly honoured him, as he had come here with the message of the Buddha. His fame had spread over the neighbouring countries and they had sent envoys to request him to come to their territory to preach the Buddhist doctrines. At that time, there were several eminent Chinese monks, Hui-kuan, Hui-yan etc., who had heard about Guṇavarma's fame and wished to see him. In the Ist year of the Yuan-chia period, (424 A. D.), those monks requested the king to invite Guṇavarma to China. The king sent instructions to the Magistrate of Chiao-chow to make arrangements for a ship to bring the Kashmiri monk. At the same time, Hui-kuan also sent his pupils, Fa-chang, Tao-ch'ung and others with a letter of invitation to Gunavarma and further requested the king of Java to send him to the Sung capital of China for the promotion of Buddhism. In the meanwhile, Guṇavarma, finding a favourable wind, embarked on a boat and landed at Canton in South China. After staying there for one year, he proceeded to Nanking in the 8th year of the Yuan-chia period of the Emperor Wen Ti's reign of the Sung dynasty (431 A. D.). He then settled in the Monastery of Jetāvana at Nanking. The king of the Sung dynasty showed him the highest regard. Soon he began preaching *Saddharma-pundarīka Sūtra* and *Daśabhūmi Sūtra* at the Monastery of Jetāvana for several months.§

Before Guṇavarma's arrival at Nanking, there was an Indian monk named Isvara, who undertook, at the request of the Magistrate of P'ang-chen, to translate the *Saṁyukta-ābhidharma-*

*see *Memoirs of Eminent Priests*

§see *Memoirs of Eminent Priests*.

hrdaya Sūtra, he translated ninteen chapters, and then gave up the attempt. Guṇavarma, in the meantime, reached Nanking and was requested to complete it. He completed it in thirteen volumes. He also translated the *Upali-pariprecha*, in twenty-six volumes. The Mahāyāna Vinaya had been already introduced into South China. He was at Nanking for nine months only and he passed away at the age of sixty-five.*

(D) Guṇabhadra. He was a great Buddhist translator of the Liu Sung dynasty. He was a native of Central India, was nicknamed "Mahāyāna" because of his knowledge of Mahāyāna Buddhism. He left India after his conversion to the Buddhist Faith and arrived in South China in the 12th year of the Yuan-chia period of the Emperor Wen Ti's reign of the Sung dynasty (435 A. D.). He embarked on board the ship bound for the east and bore all the difficulties and hardship of the voyage. He stayed at the Monastery of Cloud Hills for sometime after reaching Canton. He then proceeded to Nanking, where he was well received by the emperor and eminent scholars of the Sung dynasty.

It will not be possible to describe all the texts rendered into Chinese by Gunabhadra. He did them at Nanking and Chin-chow and only the important ones are mentioned briefly.

In the Hīnayāna, he rendered the *Saṁyukta Āgama* into Chinese, a copy of which was brought by Fa-hsien from Ceylon; a *Sūtra of Inferior Aparimitayus* and *Ratna-karaṇḍaka-vyūha Sūtra of Mahāyāna*; a translation of Vasumitra's *Abhidharma-prakaraṇapada Sāstra* of the Sarvāstivāda, the realistic school, a branch of the Vaibasika, claiming Rahula as founder, asserting the reality of all phenomena. He also translated the two important texts of Dharmalaksana school one of the *Sūtra of Santati* and the other of ***Mukti***. They were parts of the last two chapters of the ***Sandhi-nirmokana Sūtra***. During this time, the Dharmalaksana doctrines were being preached in India after Asaṅga and Vasubandhu's death, (about 350 A.D.) and it was introduced into China. In the 13th of the Yuan-chia period of the Emperor Wen Ti's reign of the Sung dynasty, Guṇabhadra rendered the *Vaipulya Sūtra* which was named the ***Srīmālā-devī-simhanāda***. This was appreciated by the Chinese eminent monk Tao-yu. As the gist of its teaching is the same as

* see *A Collection of the Records of the Translations of the Tripitaka* and *Memoirs of Eminent Priests.*

that of Tao-an teaching, the sutra was considered to be an important text to be studied by Buddhists.*

He died in the 4th year of the Tai-shih period of the Emperor Ming Ti's reign of the Sung dynasty (468 A.D.), at the age of seventy-five. He had work in China for thirty-four years and translated seventy books of which only twenty-eight have come down to us.

3. *Other eminent monks.* Besides Guṇabhadra, three other translators deserved special mention viz: Saṅghavarma, Dharmamitra and Kalayasas. Saṅghavarma was an Indian monk who came to Nanking in the 11th year of Yuan-chia period of the Emperor Wen Ti's reign of the Sung dynasty (434 A.D). He became a teacher of Buddhist vinaya after Guṇavarma's death. Guṇavarma has started work on the translation of *Saṁyukt-ābhidharma-hṛdaya Sāstra*, but it was not completed. Saṅghavarma carried on the uncompleted work at the request of the Chinese monks, Hui-kuan and Pao-yun, he finished within a year the translation of that sāstra which was published by the 12th year of the Yuan-chia period of the Emperor Wen Ti's reign of the Sung dynasty (435 A.D.). In the same year, he also brought out a *Sarvāstivāda-nīkaya-vinya-mātrikā.* He returned to India by the 19th year of the Yuan-chia period of the Emperor Wen Ti's reign of the Sung dynasty (442 A.D.).§

Dharmamitra was a native of Kashmir State, who came to Nanking through the north-western land route and passed through Khotan and Tung-huang in 424 A.D. He preached the Dhyāna doctrines at Nanking and Chin-chow. He translated the *Sūtra of fivefold meditation on impermanence, suffering, the void, the non-ego and Nirvāṇa.* The *Hastikakahya* was also translated by him into Chinese. He then received an invitation from Meng-i, the Magistrate of Hui-chi Division, and went there to preach Buddhism. Mong-i was a patron of Buddhism, who failed to bring Kalayasas to his place. Kalayasas who was a monk of the West, came from India in 424 A.D. He translated two works of which one is a *Amitāyur-dhyāna-sūtra* and the other *Bhaishagyarga-bhaishagy-asamudgati-sūtra.*†

4. *Envoys who came to China.* There were many envoys who came to China from the countries lying between India and China

* see *Memoirs of Eminent Priests.*

§ see *Memoirs of Eminent Priests.*

† see *Memoirs of Eminent Priests* and Bunyiu Nanjio's *A Catalogue of the Buddhist Tripitaka.*

during the period of Yuan-chia's reign of the Liu Sung dynasty (424-453 A.D.). For more than thirty years, prior to this, not a single visitor from these parts had come to China. Their main object was to congratulate the king of the Sung dynasty on the flourishing condition of Buddhism in his country, and to pave the way for frequent intercourse in religion. Two letters from Puspa-varma, king of Arakan, to the Sung emperor are preserved even today as a historical relic. He described his state as lying in the shadow of the Himalayas whose snows fed the streams that watered it. He praises China as the most prosperous kingdom, and its rulers as the benefactors and civilisers of the world. The letter of the king of Jebabadra, another Indian Monarch, expresses his admiration for the same emperor in glowing language.

Another foreign envoy came to China from Ceylon with a letter to the king of the Sung dynasty. In this letter it is said that though the countries are at a distance of three year's journey by sea and land, there is constant communication between them. The king also mentions the devotion of his ancestors to the Buddha.

B. SOUTH BOOK OF MAHĀPARINIRVĀṆA SUTRA

There was an Indian monk named Dharmaraksha, a native of Kashmir State. He first studied the Hīnayāna Buddhism. He then read the *Mahāparinirvāṇa Sūtra*, and later came to know the doctrines of Mahāyāna Buddhism. He had always with him a copy of *Mahāparinirvāṇa Sūtra*, the *Bodhisattva-pratimoksa* and *Bodhisattva-silā Sūtra*. He again proceeded to Kiue-tse State, then towards the east of Tung-huang.* The *Preface to Mahāparinirvaṇa Sūtra* states that there was an Indian monk, named Dharmaraksha, a native of Central India, who belonged to Brahmin caste. He went to Tung-huang and stayed there for a few years.

General Meng-hsun moved his Headquarters to Ku-tsang in the 8th year of the I-hsi period of the Emperor An Ti's reign of the Tsin dynasty (412 A.D.), and he declared himself as the king of Ho-hsi, thus the title of his line was given as Hsuan-shih of the Northern Liang dynasty (397-439 A. D.). General Meng-hsun conquered the Western Liang kingdom and took Chiu-chuan, Tung-huang away. Dharmaraksha came to Ku-tsang, probably in the 10th year of the Hsuan-shih's reign of the Northern Liang dynasty (421 A.D.).

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* see *Book of Wei Dynasty*, and *Memoirs of Eminent Priests*.

Dharmaraksha had been translated in eleven different texts. The list of translations are as follows :—*

1. *Mahāparinirvāna Sūtra.* 36 volumes, Translation completed by 23rd of October, 421 A. D.
2. *Mahāsanipata Sūtra.* 29 volumes, (published in 420 A.D.).
3. *Sūtra of Emptiness.* 5 volumes.
4. *Sūtra of Mahā-megha.* 4 volumes, (published in 416 A. D.)
5. *Sūtra of Karuṇā-flowers.* 10 volumes, (published in 419 A.D.).
6. *Suvarṇaprabhāsa-sūtra,* 4 volumes, (published in 418 A. D.).
7. *Sāgara-nāgarāja-sūtra,* 4 volumes, (published in 417 A. D.)
8. *Bodhisattva-karya-nirdesa,* 8 volumes, (published in October, 418 A. D.)
9. *Bodhisattva-prātimoksa-sūtra.* 1 volume, (published in Tung-huang)
10. *Upsāka-silā.* 7 volumes, (published in 417 A. D.)
11. *Alter essays of Upsāka-silā.* 1 volume, (published in December, 421 A.D.)

All the translation works of Dharmaraksha belonged to the Mahāyāna Buddhism. His main work was the *Mahāparinirvāna Sūtra.* It was known as the Northern Book. When introduced in Southern China, it came to be known as the Southern Book i.e. *Mahāpaṛinirvāna Sūtra* produced at Nanking, by two Chinese Buddhist monks Hui-kuan and Hui-yen and a literary man Hsieh Lin-yun. It had been prevalent in every part of South China. The main thought of the *Mahāparinirvāṇa Sūtra* is that the Buddha-svabhāva (nature) is immanent in all beings. Dharma-kāya (true body) is immortal, it would never change with times. It has a profound influence on Buddhism in China.

C. BUDDHISM AND THE CH'I EMPERORS.

The Sung dynasty came to a close. General Hsiao Tao-chen, the chief commander, slew the last two emperors of the line, and in 479 A. D., placed himself on the throne.

*see *A Collection of the Records of the Translations of the Tripitaka*

General Hsiao Tao-chen became the first emperor of the dynasty, known as the Southern Ch'i and remained at Nanking, the capital. This had an even shorter life than the Liu Sung dynasty. The founder died a little less than three years after mounting the throne and of his six descendants who held the imperial title, only one reigned for more than two years, and four died by violence. During the Ch'i dynasty between 479-502 A. D., there was hardly any change in the attitude of the rulers towards Indian culture and Buddhist faith.

(1) *Royal family in favour of Buddhism.* There was a prince of the Royal families named Tze-liang, better known as Prince of Ching-ling who was highly trusted by Kao Ti, the founder of the Ch'i dynasty. During the period of the second emperor Wu Ti, Tze-liang had been promoted as premier of the empire. Tze-liang was a literary man and was also a devotee of Buddha. He used to request eminent Buddhist monks to preach Buddhism. He also asked those monks to copy the *Avataṁsaka Sūtra* and the *Mahāsanipata Sūtra* totaling thirty-six volumes. He always cultivated the society of Buddhists and even took part in theological discussions. He himself had copied out the Buddhist texts in seventy-one volumes. He had written many essays on Buddhism forming sixteen books in one hundred and sixteen volumes, and had changed his original name to Chin Chu Tze or the man of pure life. He followed with strict devotion the Buddhist Silā and Vinaya. He devoted himself to the propagation of Buddhist philosophy and wrote a book styled *the Gate to Pure life* in twenty volumes. He was greatly interested in calling an assembly for a discussion of Buddhist teachings.*

It is learnt that in the July of the 7th year of the Yung-ming period of the Emperor Wu Ti's reign of the Ch'i dynasty (489 A. D.), Tze-liang called upon more than five hunded literary men and eminent Buddhist monks to a meeting at the Monastery of Universal Preaching. There the monks of Ting-lin, Seng-jou, Hsieh-sse and Hui'-tz'u were invited to preach Buddha's faith. In short, Tze-liang was an earnest religious enthusiast. Furthermore, the emperors Kao-Ti and Wu Ti of the Ch'i dynastywere also infavonrs Buddhism. Kao Ti had visited the Monastery of Stately where he paid homage to the image of Buddha. Wu Ti created the post of a Buddhist Magistrate in the court to

*See *Book of the Southern Ch'i Dynasty* and *An enlarged collection of (miscellaneous writings on) propagation and illustration (of the teaching of Buddha).*

supervise duties and affairs of the monks. Wu Ti had Hui-chi a monk famous for his piety in South China appointed Buddhist Officer to govern ten monastic cities. Again Wu Ti was given the imperial order to appoint the Buddhist monks Fa-hsien and Hsuan-ch'ang as Buddhist Officers to manage monks' affairs on both the banks of Ch'ing Hwa river of Nanking. Law suits between monks were tried according to Buddhist Silā and Vinaya, and not according to civil or criminal law, but according to the rules laid down by the Buddhist Officers, or chief priest of the Monastery.*

(2) *Indian monks who came to China.* During the short period of twenty-three years of the rule of the Ch'i dynasty five Indian monks came to China, for the purpose of translating Sanskrit works into Chinese. Among those translators, Sanghabhadra was an important figure. He came to China and brought with him a copy of the Pali *Samantapasadika of Buddhaghosa.* It is divided into eighteen books and it consists of four hundred and forty pages, each page containing four hundred Chinese characters. It is said that Buddhaghosa came to Ceylon in 430 A. D., and went to Burma about 450 A. D. carrying with him the works he had compiled. The manuscript of this Pali work must have been carried to China by Saṅghabhadra the translator, who probably secured a MSS. of the said work from Ceylon. According to the Chinese tradition Sanghabhadra brought the *Vinaya-vibhāsā* to Canton in 489 A. D., and translated it into Chinese. He seems to have been a Hīnayānist of the Theravada .School.§ Dharmakrtayasas, a native of Ceutral India, came to China in 481 A. D., during the Emperor Kao Ti's reign of the Ch'i dynasty. He rendered a sutra called *Amitartha Sūtra.* Mahāyāna, another monk of India, (483-493 A. D.) translated two works, namely a *Sūtra of five hundred Jātakas* and *Vinaya* of the Sthavira School. Both translations were lost already. Dharmamati, was a monk of the western region, who came to China through Khotan and translated two works which are now lost. Gunavridahi, was a monk of Central Indian and rendered three works in 493-495 A. D., of which two remain. He came to China in 479 A. D.†

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*See *A collection of the records of the translation of the Taripitaka* and *A continuation of the Memoirs of eminent priests.*

§See Takakusu's *Pali Elements in Chinese Buddhism.*

†See *A catalogue of the teaching of Sakyamuni, (compiled) in the Kai-yuan period, A. D. 713-741.*

D. BUDDHISM AND LIANG WU TI.

The first monarch of the Liang dynasty, Hsiao-yen, known to posterity as Wu Ti, was a distant relation of the ruler of the preceding dynasty. He obtained the throne as usual in those days by forcing the weak sovereign of the Ch'i dynasty to abdicate in his favour. He occupied the throne until his death (502-557 A. D.), or for nearly half a century at Nanking. During his reign South China enjoyed an interval of comparative peace and prosperity. His reign was an important epoch in the history of Chinese Buddhism. Wu Ti was not originally a follower of Buddhism, but till 510 A. D. he was staunch Taoist. It is said that his family was devoted to Taoism. Wu Ti was converted from Taoism to Buddhism because of his association with the Prince Tse-liang of the Ch'i dynasty through whom he came in contact with several prominent Buddhists.*

During the period of Wu Ti's reign, Buddhism developed to a great extent through the whole country. There were more than seven hundred Buddhist monasteries in the capital of Nanking. Thousands of eminent monks and literary men gathered together to discuss Buddhist doctrines or preach sutras. There had been no such big monasteries as T'ung Tai Sze, Ai Ching Sze or the Monastery of Mahāprajñāpāramitā before the Liang dynasty. There was a park named Hwa Lin Yuan or the Park of Flower-grove inside the Emperor's palace where the doctrine was preached. The T'ung Tai Sze was situated outside the city, and the emperor went there deserving to become a Buddhist monk, but each time large sums of money had to be paid to the priest of that monastery before he couid return home and resume the duties of government.§

At this time, Buddhist philosophy had further developed, and many learned men joined their efforts in studying the doctrines of *Three Sāstras, Mahāparinirvāṇa Sūtra* and *Avatoṁsaka Sūtra*. Many Buddhist texts were published twice. There were imperial orders to edit them, so that they could be a comprehensive reportory for those people who wished to know the substance of Buddhism. He also asked the eminent Chinese monk Seng-yu to edit the Buddhist catalogue under the head *A Collection of the Records of the Translations of the Tripitaka* in the 14th year of the Tien-chieng period of the Emperor Wu Ti's reign of the Liang

*See *Record of Classics of the Book of the Sui Dynasty.*

§See *Record of Buddhist Temples of the Southern China* and *Annal of Southern China.*

dynasty (515 A. D.); he also ordered Seng-shao to edit the catalogue of Buddhist texts which were kept at Hwa Lin Yuan. After two years, priest Pao-ch'ang was ordered to revise it.*

The Prince Chao-ming, the elder son of the Emperor Wu Ti, who was a devotee of Triratna (Buddha, Dharma and Saṅgha), having studied all texts, built a house at his own palace called "Three Wisdom Vihāra, where he used to invite learned Buddhist monks to discuss Buddhism. Chien Wen Ti, the second son of the Emperor Wu Ti, and Yuan Ti, the 7th son of Wu Ti, who were followers of Buddha, preached Buddhism. Those princes where highly educated and their character was similar to that of their father. Unfortunately, due to disturbances in the country, they could not achieve considerable success in the field of literature.§

Travels of monks from Fu-na to China. We have already mentioned that during the reign of the Emperor Wu Ti, Buddhism rapidly spread all over China and as a result intercourse between China and outside world developed. For example, the king of Korea sent an envey to China to ask for copies of Buddhist classics and especially for a copy of *Mahāparinirvāṇa Sūtra.* The king of a country in the Burmese Peninsula had sent an envoy and an artist with instruction to paint a likeness of the Chinese Monarch and his home life.

The *Book of Liang Dynasty* further tells us that at that time, China had established intimate relations with the earlier Hindu Empire in the Far East, which was known to the Chinese as Fu-na. It had correspondence with Cambodia and Cochin States. The reign of Jayavarma of Fu-na is of special importance as we know definitely that he established cultural relations with China. In 503 A. D. Jayavarma sent an envoy to the Chinese imperial court with presents including an image of Buddha, made of coral. He again sent two more envoys to the Imperial court, one in 511 A. D., and the other in 514 A. D. The king of Fu-na named Rudravarma sent an envoy with a hair of Buddha, twelve feet in length to be presented to the Chinese emperor Liang Wu Ti. This is further evidenced by the fact that two Buddhist monks of Fu-na settled down in China and translated canonical texts. These are briefly described below:—

* See *Record Concerning the Three Pre ious Things (Triratna) under Successive Dynasties.*

§ See *Annal of the Liang Dynasty.*

Mandrasena, in trans. Jan-sheng (lit weak sound), a monk of Fu-na came to China in 503 A. D. and translated three works in eleven Fasciculi. Although he worked at translation, he was not well acquainted with Chinese language and his translations are not therefore reliable. Subhūti, was a good scholar of Ābhidharma and he translated eleven works between 506-530 A. D. at the "Palace of Life Light".*

Seng-yu was the most eminent and learned monk during the period of Wu Ti's reign of the Liang dynasty, whom we have mentioned before. He followed priest Fa-yin to learn the Vinaya and Sīla for a long time; at least he understood them properly and his reputation rose higher than that of his master. The Prince Tze-liang requested him to preach Buddhist Vinaya and thousands of people were always present at such meetings. He died at the age of seventy-four, in the 17th year of the Tien-chieng period of the Emperor Wu Ti's reign of the Liang dynasty (518 A. D.). He has written many books which deal with Buddhism. Of these some important ones are:—

(I) *A collection of the records of the translations of the Tripitaka* was divided into four parts namely: (a) that which deals with the history of each sutra; (b) that which gives the name and the life sketch of the authors; (c) that which says when and why the sutras were written; (d) the life sketch of translators.

(2) *A record of the Sākya.* It begins with a genealogy of the Sāka family, and ends with a record of the state of the destruction of the law of Sākyamuni. There are given separately the lives of Sākyamuni and his parent; relations and disciples, and the records of the Vihāras and Kaitys.

(3) *A collection of (miscellaneous writings on) propagation and illustration (of the teaching of Buddha)* in fourteen volumes.

Priest Seng-yu was not only master of Buddhist Vinaya and Sīla, but also knew the art of scutpture. The stone image of Buddha at Yen-hsi was done by him.

Pao-chih and Fu-hung. There were very few people who belonged to the Dhyāna Sect during the reign of the dynasties of the Liang and the Ch'i. It gradually spread sometime in the Liang period. Pao-chih and Fu-hung followed the Dhyāna doctrines. Both of them professed to posses mysterious powers and were

* See *A Continuation of the Memoirs of Eminent Priests.*

looked upon with awe by the people. There were many mysterious stories current about them, but they were hardly credible. Hui-chiao, the author of the *Memoirs of Eminent Priests*, lived with Pao-chih and wrote a chapter about him (Pao-chih) in his works. Hsu-ling with Fu-hung, lived also at the same time; Hsu-ling had written an article dealing with the life history of Fu-hung, which was styled *An Epitaph of Fu Ta-shih of Two Trees Temple.* I give below a short life-sketch of these two monks according to the accounts left of them by the priest, Hui-chiao and Hsu-ling :—

Pao-chih came of the Chu family. He was a native of Chin-chen. He followed his master Seng-chien as Sramana, and stayed at the Monastery of Virtue-grove of Nanking. He studied the Dhyana practices. In the period of the Liu Sung dynasty, his daily life was somewhat different from that of others. He wore peculiar dress, ate strange food, and had no fixed place of residence. His hair was several inches long and he was unshaved; he used to wander about in the street, with a stick in his hand, with a mirror and a knife at its top. Several yards of loosly wrapped cloth flowed round his person. During the period of the Ch'i dynasty, Pao-chih began to show his mysterious powers to the people. For example, he used to go on fast for many days until his inner-self spoke to him like on eracle. Sometime he would be writing poems, and literary men respected him as a poet. Ch'i Wu Ti of the reigning dynasty thought that those were mere tricks played upon the gullible public by Pao-chih. By his order Pao-chih, was detained at Nanking.

Liang Wu Ti, who had high respect for Pao-chih, set him free during his reign. Wu Ti issued a Royal Mandate declaring that though Pao-chih's physical activities were in the world, his soul was roaming in heaven. Water could not wet his clothes nor fire burn his body. Even snakes and tigers could do no harm to him. As regards his knowledge of Buddhism he had mastered Hīnayāna doctrines and his spiritual experience had raised him to sainthood. After a time, Pao-chih stopped entering the palace on any occassion, though he had visited the palace very often before this. It was learnt that his soul used to go out from his body and travel every where in the world. During the 13th year of the Tien-chieng period of the Emperor Wu Ti's reign of the Liang dynasty (514 A. D.), Pao-Chih is said to have propitiated God and brought down rain. He died a natural death at the age of ninety-seven, and his body was buried at the foot of the Chung Hills in Nanking.

Fu-hung was a celebrated Chinese Buddhist. At the age of twenty-four he left home and took shelter in a secluded place in the Sung hills of Tung-yang district. He used to fast during meditation. The magistrate Wang-hsiao watched his services. He was suspicious about him and gave orders for his confinment within the house for twenty days. While in imprisonment he did not require any food to keep himself alive. When this news reached outside, people came from every corner of the country to pay their homage to him. They collected a good deal of money, which was used to build up the monastery at Sung Hills, where he used to pass his days in meditation. The monastery was called Two Trees. Wu Ti had once received him at the palace where he gave a discouree. Fu-hung used to preach Dhyāna doctrines to the people daily, at the same time, he also preached the *Vimalakīrti Nirdeśa Sūtra*. He was author of a famous book, entitled *Inscription of Ultimate Mind* and he also made what was called a revolving scripture, a revolving stand with eight faces representing the eight directions, each containing a portion of the sacred-canon. He died in 596 A. D.

Buddhism in the Ch'en dynasty. The last emperor of the Liang dynasty has been compelled to abdicate by one of his officials, Ch'en Po-hsien, a descendant of a renowned statesmen of the Han. Ch'en Po-hsien established what is now Nanking, a dynasty called the Ch'en (557 A. D.), but he died about two years after his accession. His descendants held the throne for approximately thirty years. The emperors of this dynasty were in favour of Buddhism, their religious activities being in line with those of Wu Ti of the Liang dynasty. Wu Ti of the Ch'en dynasty decided to be a monk and he entered the Monastery of Mahā Stately, but returned home at the request of his ministers. Wen Ti of the Ch'en dynasty wanted to be a Buddhist monk and entered the Monastery of Mahā Stately and established the Panca-varsika-parisad. When Hou-chu came to the throne he decided to leave home and to enter the Monastery of Dharma Preaching.* The eminent monks of this dynasty were unknown, as the reign of the Ch'en dynasty was short and full of disturbances. During this dynasty, there were some famous translations, viz., Fa-lang's *Three Sāstras* and Paramārtha's *Sraddhatpāda Sāstra*. Chih-i, belonging to the Tien-tai School of thought, influenced the Sui and the Tang dynasties in the field of thought.

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* See *A Continuation of the Memoirs of Eminent Priests.*

During the Ch'en dynasty, literary men were very friendly with Buddhist monks. The famous Buddhist scholar Hsu-ling preached the *Mahā-prajñāpāramitā Sūtra* to the Hou-chu, the emperor of the dynasty at the Eastern Palace. Chiang-tsung, declared himself to be a devout Buddhist when he was above twenty. He went to the Ling-yao Monastery to receive the Bodhisattva Vinaya and Sīla from the Dhyāna teacher Tse and did not like to return to the government service. Another named Yao-ch'a received the Bodhisattva Vinaya and Sīla from the priest Shang of the Monastery of Bright Blessing in Nanking, when he was young. He served the government but he donated his salary to the building of temples.*

E. PARAMĀRTHA AND SRADDHOTPĀDA SĀSTRA SCHOOL

Yogācaryābhūmi Sāstra and *Sraddhotpāda Sāstra* belonged to the School of Dharmalakṣaṇa. Paramārtha of South China, however, revived the original teachings of Aśvaghoṣa and Vasubandhu, the twin founders of that school. During the dynasties of the Ch'en and the Sui, therefore those Buddhist scholars who had been studying the *Yogacāryābhūmi Sāstra* reverted to the *Sraddhotpāda Sāstra*. Paramārtha came to South China at the age of forty-eight; after two years, he reached the capital-Nanking. At that time, the emperor Liang Wu Ti wanted him to translate the Buddhist canon, but this object was not realized on account of civil war. He then wandered through Canton and Fu-kien. He was received most cordially by the local Governor O-yang Wei who asked him to give an exposition of the Buddhist Dharma. He died at the age of seventy-one, in 569 A. D.

Paramārtha was a Sramaṇa of Ujjain in Western India, born in an enlightened Brahman family, and was well versed in literature and art. He had been for twenty-three years in China from the end of Liang Wu Ti's reign to the beginning of Hsuan Ti's reign of the Ch'en dynasty. He translated nineteen works during the Liang dynasty (546-557 A. D.) and after the fall of that dynasty, his work of translation continued as usual and his translations during the Ch'en dynasty (557-569 A. D.) consisted of fifty-one works. Altogether seventy works in about three hundred volumes were rendered into Chinese from original Sanskrit-Buddhist canons by him.

* See *Book of the Ch'en Dynasty.*

Here is some material gathered from several sources relating to the life of Paramartha in China, and set forth in chronological order.*

A goodwill mission sent by the Liang dynasty came to Magadha in sarch of Buddhist manuscripts in 539 A. D. The mission was accompanied by an envoy of Fu-na (Cambodia), then returning home from China. The king of Magadha, probably Jīvatagupta or Kumāragupta, gladly responded to the request of the Chinese emperor Liang Wu Ti and decided to send Paramārtha with a large number of books belonging to the Buddhist canons.

1. In the 1st year of Chung Ta-t'ung period of the emperor Wu Ti's reign of the Liang dynasty (546 A. D.), Paramārtha was forty-eight years old. He reached Canton by the 15th August of the year, and then left for Nanking.

2. In the 1st year of T'ai-ch'ing period of the emperor Wu Ti's reign of the Liang dynasty (547 A. D.), Paramārtha was forty-nine years old.

3. In the 2nd year of T'ai-ch'ing period of the emperor Wu Ti's reign of the Liang dynasty (548 A. D.), Paramārtha arrived at Nanking by the month of August, and was most cordially received by the emperor who offered him a fine residence in the Pao Yun Tien or the Palace of Treasury Clouds, and also allowed him to preach the Dharma of Buddha; but this object was not realized on account of the disturbances caused by the rebellious' activities of Hou-ching, the general of the emperor.

4. In the 3rd year of T'ai-ch'ing period of the emperor Wu Ti's reign of the Liang dynasty (549 A. D.), Paramārtha was fifty-one years old, and he left Nanking for Fu-ch'ung of Chekiang province.

5. In the 1st year of Ta-pao period of the emperor Chien Wen Ti's reign of the Liang dynasty (550 A. D.), Paramartha was fifty-two years old. He was asked by the Magistrate of Fu-ch'ung, Lu

* The sources of information are drawn from :—

a. *Record of Fu-na of the Annal of South China*;

b. *A continuation of the Memoirs of Eminent Priests*;

c. *A catalogue of the Buddhist books (compiled) under the great Tang dynasty*;

d *Record concerning the three precious things (Triratna) under successive dynasties*;

e. Su Kung-wang's *Narrates on Paramartha's translations and stories* was appeared in the "*Wonderful Voice Magazine.*"

Yuan-che, to translate Sanskrit texts into Chinese. He began to render *Saptadaśabhūmi Sāstra* into Chinese but stopped on finishing the fifth chapter. In the same year, he translated each volume of the *Prāṇyamūlu Sāstra Tika, Yathābhūtam Sāstra*, and the *Sāstra of discriminating of the three periods.*

6. In the 1st year of Tien-chin period of the emperor Chien Wen Ti's reign of the Liang dynasty (551 A. D.), Paramartha was still living in Fu-ch'ung.

7. In the 1st year of Ch'eng-sheng period of the emperor Yuan Ti's reign of the Liang dynasty (552 A. D.), Paramartha was fifty-four years old. He settled down at Nanking in the Monastery of Chin Kuan. To collaboration with several intimate friends he began to translate the *Suvarṇa Prabhāsa Sūtra.* The famous Chinese Buddhist scholar Tao-liang brought his son to pay a tribute to the priest Paramārtha, who gave the name Chi-tsang to his son.

8. In the 2nd year of Ch'eng-sheng period of the emperor Yuau Ti's reign of the Liang dynasty (553 A. D.), Paramārtha was fifty-five years old, and was still living in Nanking ; his work of translation on the *Suvarṇa Prabhāsa Sūtra* continued as usual at an old building which was belonged to a Chinese literary man, Yang-hsiung.

9. In the 3rd year of Ch'eng-sheng period of the emperor Yuan Ti's reign of the Liang dynasty (554 A. D.), Paramārtha was fifty-six years old. He had been in Chiu-kiang and, after two months' journey returned to Nan-chang. He settled at the Monastery of Treasury Field for a translation of *Maitreya Vyakarana Sūtra* at the request of Hui-hsien, aud he was to render another Buddhist book called *Vajrachedika Prajñāpāramitā.*

After some time, he went to Hsin-wu and settled down at the Mei Yeh Monastery, where he completed the following works :

(a) *A commentary on Prāṇyamūla*; 2 volumes.
(b) *Record of the meanings on the nine kinds of consciousness*; 2 volumes.
(c) *Record of the meanings on Dharma-carka* ; 1 volume.

After this he proceeded to Canton.

10. In the 1st year of Shao-t'ai period of the emperor Chin Ti's reign of the Liang dynasty (555 A. D.), Paramārtha was fifty-seven years old.

11. In the 1st year of T'ai-ping period of the emperor Chin Ti's reign of the Liang dynasty (556 A.D.), Paramartha was fifty-eight

years old. At that time, he was still living in Canton. He brought out the Chinese version of *Laksaṇa śāstra,* which was written by Guṇamati.

12. In the 1st year of Yung-ting period of the Emperor Wu Ti's reign of the Ch'en dynasty (557 A. D.), Paramārtha was fifty nine years old. He settled down at Nan-k'ang. The Magistrate of that district had request him to translate the *Anuttara Sūtra* into Chinese.

13. In the 2nd year of Yung-ting period of the emperor Wu Ti's reign of the Ch'en dynasty (558 A. D.), Paramārtha was sixty-years old. He returned from Nan-k'ang to Nan-chang and stayed at the Hsi Ying Monastery, where he brought out a Chineso version of the *Sastra on Great Emptiness* he then proceeded to Ling-chwan district where he translated the *Madhyanta Vibhāsā Sāstra* into Chinese. Afterwards he went to Tsin-an of Fu-kien province.

14. In the 3rd year of Yung-ting period of the emperor Wu Ti's reign of the Ch'en dynasty (559 A.D.), Paramārtha was sixty-one years old, when he brought out a Chinese version of *Abhidharma Sāstra.*

15. In the 1st year of Tien-chia period of the emperor Wen Ti's reign of the Ch'en dynasty (560 A. D.), Paramārtha was sixty-two years old.

16. In the 2nd year of Tien-chia period of the emperor Wen Ti's reign of the Ch'en dynasty (561 A. D.), Paramārtha was sixty-three years old. He took a small boat and sailed to Liang-an port from where he intended to proceed towards India. But he was stopped at the Monastery of Construction at the request of magistrate, Wang Fang-she.

17. In the 3rd year of Tien-chia period of the emperor Wen Ti's reign of the Ch'en dynasty (562 A. D.), Paramartha was sixty-four years old. He then rendered the *Vadjra-chedikā-prajñāpāramitā-sūtra* into Chinese at the Monastery of Construction.

18. In the 4th year of Tien-chia period of the emperor Wen Ti's reign of the Ch'en dynasty (563 A. D.), Paramartha was sixty-five years old. This year he went to Canton and settled at the Chih Chih Monastery, where at the request of magistrate O-yang Wei, he brought out a Chinese version of the *Sūtra of Dharma-paraya.*

19. In the 5th year of Tien-chia period of the emperor Wen Ti's reign of the Ch'en dynasty (564 A. D.), Paramartha was sixty-six

years old. He began the translation of the *Mahāyāna-samparigraha- Sāstra* and the *Kośa-śāstra.*

20. In the 6th year of Tien-chia period of the emperor Wen Ti's reign of the Ch'en dynasty (565 A. D.), Paramārtha was sixty-seven years old.

21. In the 1st year of Tien-K'ang period of the emperor Wen Ti's reign of the Ch'en dynasty (566 A. D.), Paramārtha was sixty-eight years old. He re-translated the *Kośa Sāstra* at the request of his disciples Hui-kai and Song-jen.

22. In the 1st year of Kuang-ta period of the emperor Fei Ti's reign of the Ch'en dynasty (567 A. D.), Paramārtha was sixty-nine years old. The work of re-translation of *Kośa-śāstra* was done.

23. In the 2nd year of Kuang-ta period of the emperor Fei Ti's reign of the Ch'en dynasty (568 A. D.), Paramārtha was seventy years old.

24. In the 1st year of T'ai-chien period of the emperor Hsuan Ti's reign of the Ch'en dynasty (569 A. D.), Paramartha was seventy-one years old. He died on 11th January. On the day following a Pagoda was erected over his remains by his disciples. After his death, all his disciples left South China and proceeded towards Lu-shan of Kiangsi province.

Paramārtha had been in China about twenty-three years. In this time he produced a number of translated works of which the *Sraddhotpāda Sāstra* was the most important. This work laid the foundation of a new Buddhist school. The preface of the work is outlined in the introductory part and in the opening and closing hymns :

The motive for writing this book is set forth thus :

Not to get fame, but to give happiness to a world of sorrow.

To lead men to the right through Ju-lāi, the Incarnate Transcendent One.

To lead the best men to the right Mahāyāna Faith.

To lead less noble men to faith.

To show how to get rid of all error.

To rid from error worldly men and those of the two lower schools (the Hinayāna and the Middle schools.)

To show men how to see Buddha.

To show the benefits of this faith.

The opening hymn is as follows :—

I yield my life to the All,

To the All Soul, full of good,
In wisdom all complete.
In power all divine,
Who in pity-would save all.
To Church which does contain
The Archetype in Seed,
That men may be delivered
From doubt and evil ways ;
Get Faith in the great School,
Perpetuating God.

The closing hymn is given below :—

Deep and wide is the Buddhist law,
This in brief I have declared
God-ward are eternal stores,
Which blessings give to countless worlds.*

It is of interest to find in this work new thoughts and doctrines in Buddhism.

The ancient Buddhism was atheistic, the new is theistic.

The ancient Buddhism trusted in salvation by one's own effotrs (Karma) ; the new believed in the help of Buddha.

The ancient Buddhism believed in retirement from the evil world ; the new believed in living in the world and in saving others as the highest virtue.

The ancient Buddhism believed in countless transmigrations before the many could be delivered ; the new believed in passing straight into Paradise.

The schools of Buddhism were established, the Tien-tai and Hsien-shou, based on this work of Paramārtha, the *Sraddhotpāda Sastra*. Between 634 A. D. and 712 A. D., there was a brilliant Chinese Buddhist scholar, named Fa-tsang who wrote an illuminating commentary, *Ta-shang-chi-hsin-lun-shu* or *A commentary on Mahāyāna Sraddhotpāda Sāstra,* which came to be more studied than the text itself.

The original author of this book was Asvaghosa, the poet of the *Buddha carita,* who was a Brahman and was later on converted to Buddhism. He had travelled extensively in Central Asia and later in North India and he refers to life in Western India in his book of Great Glory.

He was a contemporary of the Indo-Scythian king Kanishka of

*See Rev. Richard's *Awakening of Faith.*

North-Western India, who lived in the 1st century A. D., and probably attended the 3rd great council of Buddhism held in Kashmir State.

F. BODHIDHARMA AND ZEN BUDDHISM.

As a specific type of Buddhism Zen is first found in China, being a peculialy Chinese version of the kind of Buddhism that was brought from India by Bodhidharma in about 527 A. D. His school was known as Dhyāna Buddhism, pronounced Ch'an in Chinese and Zen in Japanese which means immediate insight into the nature of reality.

According to Chinese tradition the history of this school is as follows:—

Sākyamuni Buddha who had been forced to modify his doctrines to suit the capacity of his disciples, once picked up a flower and held it up for the assembly of monks to see. One of them, Mahākāsyapa, responded to this gesture with a smile, indicating that he alone understood the profound truth it signified. After the others had retired the Buddha called this disciple to him in private, and mystically transmitted to him the highest truth of all. From Mahākāsyapa, it was transmitted to another disciple, Auanda, who thus became the second in a line of twenty-eight Patriarchs, ending with Bodhidharma in China, however, he is known as the first Chinese Patriarch who was followed by five others, the last of whom was Hui-neng. After Hui-neng the school was split up into several sects and there were no further Patriarchs.

According to *A continuation of Memoirs of Eminent Priests* Bodhidharma first reached the territory of the Sung dynasty (420-478 A. D.), and then proceeded towards the South....; but according to the *Record of Lo-yang Temples*, he belonged to Persia and his ancestors were not of particular distinction. In the later records, it is said that Bodhidharma belonged to the Ksatriya caste and was the 3rd son of king Sugandha of South India. His teacher was Prajnatara, at whose command he sailed for China. The journey took him about three years.* Bodhidharma arrived at Nan-yueh in 527 A. D., during the Liu Sung dynasty, and after some time, he went to North China and met Emperor Wu Ti of the Liang dynasty in Nanking. It is said that Bodhidharma had an interview with Wu Ti and the following words were exchanged between them:—

* See *Outline of Ten Schools of Buddhism.*

Wu Ti: Is there any merit with regard to my building innumerable temples, copying the Sanskrit canons and permitting persons to become monks ?

Bodhidharma: Nothing whatsoever. This is just insignificant and impermanent deed belonging to gods and men. It is like the shadow following the body, though apparently there, is something but unreal.

Wu Ti: What is real merit then?

Bodhidharma: The characteristic of pure wisdom is subtle, perfect, void and tranquil and such merit cannot be sought in the world.

Wu Ti: What is the most important of the holy doctrines?

Bodhidharma: Where all is emptiness nothing can be called holy.

Wu Ti: Who is thus replies to me ?

Bodhidharma: I dont's know.*

The Patriarch could not come to any understanding with Wu Ti and he left Nanking and went to Lo-yang where he saw the magnificent architecture and ornamental decorations of the Monastery of Eternal Peace, which he praised very highly. He used to tell people that he was 150 years of age. He travelled extensively in many countries but the beauty and refinement of this monastery could not find any counterpart in India, nay, not even in all the realms of the Buddhas. He said "Namo" and paid the monastery his homage by folding his palms for days together. This monastery which was founded in the Ist quarter of the fifth century A. D., and is still the beautiful habitation of a group Buddhist monks, but its once splended building are now to a great extent riuned. Bodhidharma died in Lo-yang.§

Bodhidharma wrote no books himself but taught that true knowledge is gained in meditation by intuition, and communicated by transference of thought. His chief thesis is twofold: there is 'Faith' and there is 'Practice'.

By 'Faith' he meant: "I believe firmly that all living beings possess the same Truth. As they are obstructed by external objects, I now ask them to give up falsehood and return to reality. They should concentrate their thoughts by facing the wall and thinking

* See *Outline of Ten Schools of Buddhism.*

§ See *Records of Lo-yang Temples* and *A Continuation of Eminent Priests.*

that there is no existence of 'Self' and 'Others', and all the enlightened and profane are equal.*

He further divided Practice' into four sections: (a) A practitioner should endure all hardships and think that owing to his previous Karma, he is suffering the consequences. (b) He should be content with his lot viz. be it sorrow or happiness, loss or gain. (c) He should not hanker after anything, (d) He should act in accordance with the Dharma-which is Svabhava (truth) and is pure.

This school has no faith in any Buddhist text except one book, namely the *Laṅkāvatāra Sūtra,* because this Sūtra deals with the principles of meditation. According to *A continuation of eminent priests* Bodhidharma handed over his copy of *Laṅkāvatāra Sūtra* in four fasciculi to the first disciple, Hui-ke, saying, "As I observe, there are no sūtras in China but this you take for your guidance and you will naturally save the world". By the non-existence of 'other sūtras', Bodhidharma evidently meant that there were at that time no sūtras other than the *Laṅkāvatāra Sūtra,* which would serve as a helpful guide book. Priest Tao-yuan's *Records af the transmission of the lamp* (*of the law*) states :

"The Master further said: I have the *Laṅkāvatāra Sūtra* in four fasciculi which is hand over to you, and in this is disclosed the essential teachings of the Tathāgata concerning his mental ground. It will lead all sentiment beings to spiritual opening and enlightenment. Since I came to this country, I was poisoned about five times and each time I took out this Sūtra and tries its miraculous power by putting it on stone which was split into pieces. I have come from India to this Eastern Land and have observed that in this country of China the people are predisposed to Mahāyāna Buddhism. That I have travelled far over seas and deserts is due to my desire to find persons to whom my doctrines may be transmitted. While there were as yet no good opportunity for this, I remained silent as if I were one who could not speak. Now that I have you, (this Sūtra) is given to you, and my wish is at last fulfilled."

The *Laṅkāvātāra Sūtra* thus introduced by Bodhidharma into Chinese Buddhism and after that the study of the *Laṅkāvatāra* went on steadily as is shown in the history of Buddhism. Hui-ke, the Dhyāna master used to preach Buddhism by *Laṅkāvatāra,* therefore, he and his disciples were called the

* See *Records of the Lankavatara Masters.*

Laṅkāvatāra Master. According to Tao-hsuan, the author of *A continuation of the memoirs of emient priests,* we have under "the life of Hui-ke" the following: "Therefore, Na, Man and other masters always took alnog with them the *Laṅkāvatāra* as the book in which spiritual essence is propounded. Their discourses and disciples were everywhere based upon it in accordance with the instructions (by the master)". Na and Man were disciples of Hui-ke. Further down in Tao-hsuan's *A continuation of the memoirs of eminent priests,* we come to "the life of Fa-ch'ung", who was a contemporary of Tao-hsuan and flourished in the early middle Tang period, and he was a especial student of the *Laṅkāvatāra.* Here we have a concise history of the study of this Sūtra after Hui-ke :—

"Fa-ch'ung, deploring very much that the deep significance of the *Laṅkāvatāra* had been neglected for so long, went around everywhere regardless of travelling in far-away mountains or over lonely wastes. He finally came upon the descendants of Hui-ke among whom this sūtra was being studied a great deal. He put himself under the tutorship of a master and had frequent occcassions of spiritual realisation. The master then let him leave the company of his fellow-students and follows his own way in lecturing on the *Laṅkāvatāra.* He lectured over thirty times in succession. Later he met a monk who had been instructed personally by Hui-ke in the teaching of the *Laṅkāvatāra* according to the interpretation of the Ekāyāna School of South India. Fa-ch'ung again lectured on it over a hundred times.

Fa-ch'ung since he began to study the sūtras, made the *Laṅkāvatāra* the chief objcet of his special study and altogether gave over two hundred lectures on it. He went about with his lecturing as circumstances directed him, and he had no premediated plans for his missionary activities. When one gets into the spirit of the teaching one realises the oneness of things; but when the latter is adhered to, the truth appears varied. The followers of Ch'ung, however, insisted upon his putting the essence into a kind of writing. Said the Master, 'The essence is the ultimate reality of existence; when it is expressed by means of language its fineness is lost; much more is this the case when it is committed to writing.' He however, could not resist the persistent requests of his disciples. The result appeared as a commentary in five fasciculi, entitled *Sze Chi* or *Private Notes,* which is widely circulated at present."

The study of the *Laṅkāvatāra Sūtra* after Fa-ch'ung seems

to have declined, especially in Zen Buddhism and its place was taken by the *Vajracchedikā*, a Sūtra belong to the Prajnāparamitā group.

As regards the Zen way of teaching, the aim is to demostrate Reality rather than talk about it, or, if words are used at all, to avoid formally religious terminology and conceptual statements. When Zen speaks it expresses reality, not with logical explanations and doctrines but with everyday conversation, or with statements that upset the normal conceptual mode of thinking so violently that they appear as utter nonsense, because Zen desires to get rid of concepts, to shatter the rigid frames in which we try to possess life and thus employs a thorough-going iconoclastic method.

The following is a example in which there is btief dialogue between master and pupil, which illustrates the peculiar method of instruction, pointing to the real directly without interposing ideas and notions about it.

The priest Hui-t'ung of the Tang dynasty wished to bid adieu to his master Tao-lin. The master asked him : "Where do you wish to go now?" "I have left my home and become a monk for the sake of studying the Buddhist doctrine," answered Hui-t'ung, "but you, my master, did not let me partake of the benefit of your teaching. Now I wish to depart and try elsewhere to find the desired instruction."

"If it be a matter of studying Buddhism", said Tao-lin, "I have here also a little to teach you."

When asked what his teachings were, the master picked up one hair of his gown and blew it away, whereupon his disciple became instantaneously cognizant of the ultimate truth.

Zen is spiritual freedom or spiritual poverty, that is, the liberation of our true mind from the burden of fixed ideas and feelings about reality. But the general opinion is that what we use in thinking and deliberation is our true mind. It is also this mind that the modern scientists use in search of truth. But the Buddha does not regard it as our true mind. It is only the reaction of external objects. This mind must be given up, otherwise we would not be able to manifest our true mind which is permanent and all-perceiving.

According to Buddhism, there are three steps for mental cultivation, namely, the observation of the rules, mental concentration and wisdom. The observation of the rules provides us the

ground for mental concentration which produces wisdom. Therefore, the observation of the rules (Vinaya) and mental concentration are but means for obtaining wisdom. This 'wisdom' is different from that of the scientists and philosophers. The worldly wisdom is always associated with the sensational differentiations and with the two mental qualities of 'thinking' and 'discrimination' that rise together with the sixth consciousness. Only the wisdom that rises from mental concentration is able to observe all things as they really are and understand the truth.

However, I may repeat that the Zen way of transmiting esoteric knowledge by pointing out to one's mind directly, it derived from the incident of the Buddha picking up a flower and Kāśyapa smiling in recognition of the Buddha's meaning.

G. CHIH-I AND TIEN-TAI SCHOOL.

To follow the varied fortunes of the numerous Mahāyānaist sects that have flourished in Chinese soil is a task which we may well leave to historians of Chinese Buddhism.

The lines of sectarian demarcation in Chinese Buddhism are now almost obliterated—or perhaps it would be truer to say that the Tien-tai School has immensely extended its boundries in China or at least in Chinese monastic Buddhism.

The Tien-tai doctrines are supposed to be derived from the *Saddharma Puṇḍarīka Sūtra* or the *Lotus Sūtra of Good Law.* This Sūtra is believed to contain the very words of Sākyamuni Buddha, his final teaching spoken towards the end of his day on the Vulture Peak in Nepal. This *Saddharma Puṇḍarīka Sūtra* was translated by Kumārajīva in 406 A. D. and was explained by his disciple Hui-wen, who taught the Sūtra to his own pupil Hui-szu, thus laying the foundation of Tien-tai School.*

Chih-i, the founder of the Tien-tai School, dwelt originally at Honan, his father was in the service of a Royal personage. At the age of fifteen years, he made a vow, in the presence of an image at Chang-sha that he would become a priest. About this time he dreamt that he saw a high hill in the middle of ocean, on the summit of which was a priest beckoning to him with his hand, and who received him into his arms from the top of the hill. At eighteen, he severed all wordly connection and entered a monastery. At twenty-three, he became a disciple of the priest Hui-szu. After some time, Hui-szu went to Nan-yao, then Chih-i left for Nanking and settled

*See *A continuation of Memoirs of eminent priests.*

at Hwa Kuan Temple, where he used to preach Dhyāna doctrines. At the age of thirty-eight, he went to Tien-tai (Heavenly Terrace Mountains), to carry out his intention of founding a System. The emperor commanded him to remain in Nanking, but he refused. This occured in 576 A. D. When Chih-i arrived at Tien-tai, he lived near the Kuo Ch'ing Monastery. He finally settled down in this region and wrote seventy-six Buddhist books.* Among them, the main works are the following :—

1. *A divine meaning of Saddharma-puṇḍarīka Sūtra*, 20 volumes.
2. *Maha Chih Kuan*, 20 volumes.
3. *An explanation of the words and sentences of Saddharma pundarīka Sūtra*, 20 volumes.
4. *A commentary on the Avalokiteśvara Sūtra*, 2 volumes.
5. *A divine meaning of the Suvarṇ-prabhāsa Sūtrā*, 2 volumes.
6. *A divine meaning of the Avalokiteśvara Sūtra*, 2 volumes.
7. *An explanation of the words and sentences of the Suvarna-prabhāsa Sūtra*, 6 volumes.
8. *An oral transmission of the Dhyāna doctrine*, 1 volume.
9. *The meaning of the Four Divisions of Buddha's teaching*, 6 volumes.
10. *An explanation of the gradual doctrine of the Dhyāna pāramītā*, spoken by Chih-i, in 10 volumes.
11. *The first gate to the order of the state of Dharmadhatu*, composed by Chih-i, in 3 volumes.
12. *A commentary on the Avalokiteśvara-yakana Sūtra*, 1 volume.

His disciples were over a thousand; but Chang-an was the first among them, and he helped his master Chih-i to found the Tien-tai School of Buddhism in China. Chang-an wrote many books, of which the following are important :—

1. *A divine meaning of the Mahā Parinirvāṇa Sūtra*, 2 volumes.
2. *A commentary on the Mahā Parinirvāṇa Sūtra*, 33 volumes.

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*see *A continuation of memoirs of eminent priests* and *Biography of priest Chih-i*.

3. *A treatise on ten inseparable ('not two') subjects,* 14 leaves.

4. *A short commentary on the Mahā Chin Kuan,* 2 volumes.

5. *A commentary on the divine meaning of the Saddharma-pundarīka Sūtra,* 20 volumes.

6. *The biography of the Priest Chih-i,* I volume.

How Chih-i came to found the Tien-tai School is to be seen in some experiences of his early life. When he followed the teachings of the Dhyāna school, which had been established in China by Bodhidharma. He was dissatisfied with its system, which discarded all book learning and rejected everything external. So he formed the outlines of another system, which he taught his admiring disciples.*

The doctrine of the Tien-tai School was also founded on the principles advocated in the *Prāṇyamūla Sāstra Tīka* written by Nagarjuna which rejects all antitheses and endeavours to find the central truth or central method in the conciliation of antinomies. The true method is found neither in book learning nor in external practice, or eastatic contemplation, neither in the exercise of reason, nor the reveries of fancy, but there is a middle condition, a system which includes all and rejects none, to which all others gravitate, and in which alone the soul can be satisfied. The term of Chih Kuan by which the Tien-tai School in general is known has been sometimes translated by the words "ceased contemplation" but, as we shall find from the work itself, the true meaning of the phrase is "knowledge and meditation" implying that both the one and the other are necessary for arriving at perfection. In the *Mahā Chih Kuan Fa Men,* Chih-i writes : "What is called "Cessation" is the realization that all things, from the very beginning, are devoid of any nature of their own and undergo neither production nor destruction. It is only because of the illusory effects of causation that, though non-existent, they seem to exist. Thus the 'being' of those things is not real being. They consist solely of the single mind, in whose sustance there is no differentiation. By carrying out observation of this kind it is possible to stop the flow of erroneous thoughts. This is therefore termed "cessation." As to what is called "Contemplation", through it we will come to know that things, though neither originally generated nor now destroyed, nevertheless

*see Chang-an's *Biography of priest Chih-i.*

arise out of the causation of the mind's nature and hence do not lack functioning of a void and mundane kind. Like the illusions of a dream, they have 'being,' though not real being. This is therefore called 'contemplation.' This idea is also plainly referred to in the *Dharmapada.* "There is no meditation for him who has no wisdom, and there is no wisdom in him who does not meditate. In whom there are both meditation and wisdom, he indeed is near Nirvāna."

Priest Chih-i in explaining "Nirvāna" as consisting in the absence of "Production" and "annihilation," did, in fact only repeat the well-known argument found in the *Mahā Parinirvāṇa Sūtra.* A work of art....a vase, for example, is certainly produced and may be certainly annihilated, by the will of man. The clay is not the vase, but the vase is produced from the clay. The fragments of the shattered pitcher are not a pitcher, a pitcher qua pitcher is annihilated. The vase, qua vase, is produced. And it is precisely this kind of production and of annihilation that the Buddhists regard as constituting a condition of constant change, and therefore, of sorrow. The Tien-tai priest spoke of Nirvāṇa as consisting in the absence of such condition, but he did not say that it consisted in the absence of all existence. And in fact from his remark made afterwards that his own Heart (Ātman) was supreme and the same as the Supreme Heart (Paramataman), it is plain that he did not believe that the annihilation of which he spoke was the destruction of Existence, but merely the destruction of that which is changing and perishable. There are constant allusions to this subject in the Sūtra alluded to above and it seems plain that this is the true belief of the best informed Buddhists.

The work of which I proceed to give a brief extract, viz, the *Hīna Chih Kuan,* was written by the priest Chih-i and was reprinted from the Canon in the 2nd year of the Chia-ching period of the Emperor Jen Tsung's reign of the Ching dynasty (1796 A. D.)

The preface states that the phrase Chih Kuan means precisely the same as "Absolute Wisdom," a common phrase for the supreme condition of Nirvāṇa, a condition which admits of effulgency united with passivity or as Ming-tsing (Brightness and pure); from which we gather, that Chih Kuan denotes that condition of being, which admits of a union of knowledge and meditative repose.

Chih-i begins his work (Chih Kuan) with the following well known Gatha :

"Scrupulously avoiding all wicked action,
Reverently performing all virtuous ones,
Purifying this intention from all selfish desire,
Is the doctrine of all the Buddhas."

Chih-i then proceeds, "Now the two laws contained in the idea of Chih Kuan are simply these: that which is spoken of as Chih (cessation) is the first mood or gate to Nirvāṇa, and consists in overcoming all the entanglements of mind; that which is called Kuan (contemplation), is the rest which follows or accompanies the separation of mind from all external influences. Once 'ceased' a man will tenderly foster the good principles of knowledge. Possessed of true meditation, a man has gained the mysterious art of liberating his spiritual nature. The first is excellent cause of absolute mental-repose, whilst the second is the fruitful result of Supreme Wisdom. A man perfect in wisdom and in meditation, he is thoroughly provided by his own advantage to benefit the world. Hence, the *Saddharma-puṇḍarīka Sūtra* states: "Buddha, self-established as the great vehicle, was thus himself an attainable Law (for others), himself adorned with the might of meditation and wisdom, by these was enabled to save mankind."

The doctrinal development of the school as distinguished by Chan-jan (711-782 A. D.), about whom we read in the *Continuation of the memoirs of Eminent Priests*:

"Chan-jan whose lay surname was Ch'i. He was a native of Ch'ang-chow, south-east of Nanking. He was the nineth patriarch of the Tien-tai School." He held the theory that each and every thing is a manifestation of the genuine mind in its totality leads to the conclusion that "even inanimate things possess the Buddha-nature." In a thesis called *Chin Kang Pei* or *Diomond Stick.* There he writes:

"Therefore we may know that the single mind of a single particle of dust comprises the mind-nature of all sentient beings and Buddhas. All things, being immutable, are the Bhutatathata, and the Bhutatathata, responding to causation, is all things. When we speak of all things, why should exception be made in the case of the tiny particle of dust? Why should the substance of the Bhutatathata pertain exclusively to 'us' rather than to 'others?" This being so, each and everything has its own personal existence, yet the same time possesses the one Buddha-nature. Chan-jan therefore concludes: "If on the one hand we grant that what responds to

causation remains itself immutable, yet on the other say that inanimate things lack (this immutable nature), do we not fall into a self-contradiction?" From Chan-jan's theory, we may know that he has extended of Tao-Sheng's theory that the Buddha-nature is possessed even by the Iccbantikas is no mere accident. It is not doubt that Chan-jan's theory represents the culmination of this particular trend of thought in the history of Chinese Buddhism.

The Tien-tai's doctrines made wide appeal to the Chinese and its followers constitute one of the most flourishing sects of Buddhism in the Far East. It was not until the 14th century, when the School of Pure Land had almost entirely replaced early Buddhism, that the Tien-tai School began to decline.

CHAPTER VI.

BUDDHISM IN NORTH CHINA

A. Buddhism In The Yuan-Wei Dynasty

It has already been mentioned in chapter 5, the and of the Eastern Tsin dynasty in 420 A. D., is usually said to mark the beginning of the era known to the people as Nan Pai Chao. The empire was divided between the Tartars in North China and the Chinese in the South. Just as in Roman history, the Teutonic Tribes annexed the north of the empire before they made their final conquest, so in Chinese history the Tartars established themselves first in the north and at a later period advanced to the south.

The most powerful and long-lived state of the north was founded by Toba. Their dynasty, the Northern Wei or Yuan Wei lasted from 386 A. D. to 534 A. D., and two shorter succeeding dynasties, the Western Wei and the Eastern Wei, also of the Toba persisted until 557 A. D. and 550 A. D. respectively.

The emperors of the Yuan Wei dynasty favoured to Buddhism. Only occasionally patronage was replaced by persecution. The 3rd emperor of the Wei dynasty, Taba Tao (424-452 A. D.), was one of the greatest emperors of the dynasty. The Toba emperors first had their capital at Ta-t'ung in Shansi, but later, in the last decade of the fifth century shifted it to Lo-yang in Honan. They strove to adopt and patronize Chinese institutions and culture. Eventually the Toba language and custom were prescribed, conformity to the Chinese in these matters, in family names, and in court ceremonial was ordered, and intermarriage with the Chinese encouraged. The Toba became the defender of Chinese civilization against fresh invasions from the North-building for that purpose at least two frontier walls. Some of the sovereigns of this dynasty were especially noted for their advocacy of Buddhism, although others espoused Confucianism and still others Taoism. For example, when the Toba attacked the north bank of Yellow River, he showed respect for the Buddhists and the Taoists there. He ordered stupas and temples to be built in every city in his territory.*

Amongest the most eminent Buddhists during the Yuan Wei dynasty, was Dharmavikrama was a native of Hwang-lung in Yu-chow. His surname was Lee. Accompanied by his comrades Seng-meng

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* see *Records of Buddhism and Taoism of the Book of the Wei Dynasty.*

and Tan-lang etc., visited India in 420-453 A.D., and brought to China the *Avalokiteśvara Mahāsthāmaprāpta Vyākaraṇa Sūtra.** Hsuan-kao, whose surname was Wei, was a native of Shensi province. He was born on the 8th February in 402 A. D. A glorious light is said to have shone in the room where he was born. It is also said that he entered a monastery in Chung-nan hills at the age of twelve, and after three years, he could preach the Buddha-dharma to the hill-men. He learned the Dhyana doctrine from Buddhabhadra at the Monastery of Stone Sheep at Kuai-yu. About 414 A. D. an Indian monk named Dharmapriya, came to China. He was master of Dhyāna principles and he was well received by Hsuan-kao and his disciples.§ In 439: A. D. the emperor of Wei, T'ai Wu Ti conquered the State of Liang, and Hsuan-kao returned to P'ing-chen at the request of the brother-in-law of the emperor. Prince Kuang was a disciple of Hsuan-kao. His father was some how displeased with him. Hsuan-kao asked the Prince Kuang to pray to Buddha for seven days to ward off evil. The emperor T'ai Wu Ti dreamt at night that his father came to talk with him and rebuked him for listening to the detracting words of others. When he awoke, he ordered that his son be allowed to enjoy the privilege of being consulted in state affairs.† K'ou Tien-ssu and T'sai-hao, a minister of the emperor's court, however spoke against Hsuan-kao to the emperor, insisting that the dream was induced by Hsuan-kao, who should therefore be killed according to law; the emperor agreed to this and Hsuan-kao (at the age of forty-seven) was killed by imperial order in 444 A. D.

Buddhaśānta, who was a native of Central India, came to China in 520 A. D., and worked at translations till 538 A. D., at Lo-yang in the Monastery of White Horse and also at Lin-chang in the Monastery of Golden Flowers. In all, he translated ten books in eleven volumes; of which only one is worth mentioning. It is Asaṅga's treatise entitled *Mahāyāna Samparigraha Sāstra* in two volumes, a work which was translated in three volumes by Paramartha in South China thirty years after.

Chi Chia Yeh, whose name seems to be Kekaya, a prakrta form of Kimkarya. He was a Sramana of the western region, who translated five works in nineteen volumes, of which only one is worth

* see *A catalogue of the teaching of Sakyamuni, (compiled) in the Kai-yuan period, A. D. 713-741.*

see *Memoirs of Eminent Priests.*

† see *Book of the Sung dynasty* and *Book of the South Ch's dynasty.*

mentioning. It is the *Record on the cause of transmitting the Dharma-piṭaka* in six volumes, due to the request of Tan-yao at Pei-tai during the 2nd year of the emperor Hsiao Wen Ti's reign of the Yuan Wei dynasty (472 A. D). This treatise describes the first twenty-three patriachs from Mahākāśyapa to Bhikshu Simha, omitting Vasumitra, the 7th succession, and the last four, who presumably lived after Chi Chia Yeh.*

Anti-Buddhist Movement. Taoism had prospered in North China under the Yuan Wei dynasty, where it received imperial patronage. There was an eminent Taoist named K'ou Chien-chih, who had dwelt for some yoars as a hermit on Mt. Sung in Honan province. He had a vision in which Lao-tze appeared to him. From the divine founder of Taoism K'ou received a new book of doctrine in twenty rolls, and was also appointed as Tien-ssu, or Celestial Teacher, cheif of the Taoists among mortal men. In 428 A. D., K'ou Chien-chih left his retreat on Mt. Sung and came to the palace of the emperor T'ai Wu Ti which was then situated near Ta-t'ung in N. Shansi province. The emperor welcomed K'ou Chien-chih and accepted him as the chief of the Taoist. The then minister T'sai-hao was also a discipln of K'ou, therefore K'ou was highly honoured by the people and the emperor himself paid a visit to K'ou's temple in the year 442 A. D.§

Taoism prospered under the Wei dynasty, and when the capital was shifted to Lo-yang, a Taoist temple was established there, and numerous Taoist preachers appeared, though none attained the fame of K'ou Chien-chih. It was to be expected that the Taoists would resent the competition of Buddhism, which being an alien creed, offended the conservative sense of the nationally-minded Chinese. Nevertheless the Taoists found it wise to compromise with Buddhism to some extent. K'ou Chien-chih, it would appear, described Buddha as one who had found the Tao among the "Western barbarians" and become an immortal. As such he might be honoured, though not of course in a manner equal to Lao-tze or other Taoist immortals of superior rank.

The rivalry of Buddhism and Taoism was the cause of persecutions which fell equally upon both religions. Taoism had escaped

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* see *Record concerning the three precious things (Triratna) under successive dynasty.*

§ see *Records of Buddhism and Taoism of the Book of the Wei dynasty.*

the persecution directed against Buddhism by the emperor of the Wei dynasty in 444 A. D. In fact, the Taoists inspired this movement on the ground that Buddhism was an alien creed which had no traditional connection with golden age so beloved by all Chinese scholars. During the 22nd year of the emperor T'ai Wu Ti's reign of the Yuan Wei dynasty (445 A. D.), General Kai-wu rebelled in the Kuan-chung, and the emperor of the Wei dynasty was defeated. Next year the emperor returned victorious to Chang-an, where he saw much ammunition in the Buddhist monasteries and was very angry with the Buddhist monks. In the meanwhile, his minister T'sai-hao issued an imperial edict ordering the destruction of Buddhist monasteries and sacred texts as well as the execution of all priests.*

Restoration of Buddhism. Four years after the issue of the emperor's anti-Buddhist order. T'sai-hao was executed (450 A. D.). T'ai Wu Ti was also getting disgusted with anti-Buddhist activities. By next year, Prince Kuang died; after another year (452 A. D.), T'ai Wu Ti was also assasinated and his grand-son known as Wen Chen Ti succeeded to the throne, when he was only twelve years old. An year after his accession, he issued an edict restoring and re-establishing Buddhism and allowing his people to become Buddhist monks. It was said that there was a Chinese monk named Tan-yao, who had great influence with the young emperor. Tan-yao was master of the Dhyāna doctrine. He came to Chang-an from Liang-chow during the Wei dynasty. He proposed to the emperor the construction of certain caves in the rocky wall of mountain, now known as the grottoes of Yun-kang in the N. Shansi province. There is a Buddha image in each cave, the highest one seventy feet high and others sixty feet each. Tan-yao in coperation with an Indian monk named Jnanayasas translated fourteen works but according to the *Record concerning the three precious things (Tiratna) under successive dynasties.* Tan-yao himself is said to have translated three works in all. One of Tan-yao's translations is mentioned in the *Record of transmitting the Dharma-pitaka* in four volumes.

Buddhist population and monasteries. Since the emperor Wen Chen Ti issued the edict for the restoration of Buddhist, the number of Buddhist population and its monasteries increased. Some

* see *Records of Buddhism and Tasison of the Book of the wei Dynasty.*

informations can be had from the *Records of Buddhism and Taoism of the Book of the Wei dynasty*:—

Date.	Monasteries.	Monks and nuns.
1st year of Hsiao Wen Ti's reign (477 A.D.)	100 in capital and 6,478 in other places	About 2,000 in the capital and 77,258 in other places
During the middle period of Hsuan Wu Ti's reign (512-515 A. D.)	500 in the capital of Lo-yang and 13,729 in other places	A further increase
The last period of the Wei dynasty (534 A.D.)	1,367 in the capital of Lo-yang and about 30,000 in other places	About 2,000,000 (two million)

This is doubtless an exaggeration. In the *Mirror of History*, however, it is said that almost every house-hold had been converted, and the number of those who had taken the vows was so great that the farming was frequently neglected for lack of workmen. "There was a civil war in North China, and those who were converted to Buddhism, not only escaped the military service, but also escaped the operation of the law, according to Buddhist regulations, penalising the disobedience of rules. Moreover the temple was open to all people, even those who were condemned. The emperor T'ai Wu Ti had discovered arms from the monastery in Chang-an. Within the forty years between the 3rd year of Hsiao Wen Ti's reign (473 A.D.) and the 2nd year of Hsuan Wu Ti's reign (517 A. D.), there were eight revolutions brought about by Buddhist monks.* When Hsiao Wen Ti came to power, he issued an imperial order limiting the number of people who wanted to become monks. Every year the government only permitted three hundred persons of the biggest district, two hundred and fifty of the middle district and two hundred of a small one, to be monk. He also established a monastery called "Chao Hsuan Szu" in Lo-yang. There were Buddhist judges in the monastery to adjudicate on the affairs of the temple and try cases of dispute between monks.

The first year of Hsuan Wu Ti's reign, a Royal mandate was issued that onwards if any Buddhist monk was guilty of killing a person, he would be sentenced according to the laws of the government. Other cases were to be dealt with according to the laws of the monastery.

* see *The Book of the Wei dynasty.*

B. BUDDHISM IN THE DYNASTIES OF EASTERN WEI, WESTERN WEI, CH'I AND CHOU.

During the last age of the Yuan Wei dynasty, a few weak emperors like Hsuan Wu, Hsiao Ming and Hsiao Wu etc., fought among themselves. When Hsiao Wu came to the throne, Yuan Wei became divided into two parts, the Western and the Eastern (534-535 A. D.). The former existed for twenty-two years and the latter for seventeen years only. They were succeeded respectively by N. Ch'i and N. Chou dynasties.

Since Hsio Wu Ti came to power (471-499 A. D.), Buddhism had spread over North China. At that time, there were many eminent Buddhists, living at P'eng-chen, such as Seng-yuang, Tao-teng, Hui-chi, etc., who were preaching the doctrine of *Satyasidhi* Sūtra;* and the Buddhist priest Chih-tan, who was master of *Abhidharma Sāstra.*

In the beginning of the N. Chou dynasty, priest Ming-yen was respected as a man of the sect of Satyasidhi by the people, while Hui-sung was recognized as a master in the Abhidharma field. Fa-shang and his disciple Hui-yuan were believed to have mastered the *Mahāpa, rinirvāṇa Sūtra.*† Thus the doctrines of *Mahāparinirvāṇa-Satyasidhi and Abhidharma* were prevalent all over North China.

When the emperor Hsiao Ching of the Eastern Wei dynasty shifted his capital to Yet-Chen from Lo-yang, the monks and nuns living in Lo-yang also migrated to the new capital. At that time, people used to give contributions for the construction of new Buddhist monasteries. In 538 A. D. the emperor issued a Royal mandate prohibiting the building of new temples. After three years, the emperor again issued a mandate converting the old palace in Yet Chen to a Monastery of Heavenly Peace.§ We, therefore, come to know that inspite of political disturbances at that time, the tendency to build new temples continued.

Moreover, the emperor Hsiao-ching was also interested in Buddhism. He used to ask several eminent Buddhist monks to preach the doctrines of Buddha at his palace. There were four thousand Buddhist monasteries accommodating eighty thousand monks and nuns in the capital, and forty thousand monasteries with

* See *Records of eminent priests.*

† See *A continuation of memoirs of eminent priests.*

§ See *Records of Lo-yang temples* and *Records of Buddhism and Taoism.*

two million monks and nuns outside the capital during the emperor Hsiao Ching's reign of the Eastern Wei dynasty.*

When the capital was shifted from Lo-yang to Chang-an by the Western Wei dynasty, the administration was not in a settled state; but the emperors Wen Ti and Yu Wen were devout followers of Buddhism. They had established the Monastery of Ta Chung Hsin and had invited the priest Tao-chen as Ta-t'ung of Wei State to administer the Sangha affairs. They again ordered a Buddhist monk, Tan-hsien to write the *Outline of Bodhisattva Piṭaka Sūtra* and the *Book of One Hundred-twenty Dharma-Paryaṇa.* Even the priests Tan-yen and Tao-an, while preaching Buddhism or translating texts were assisted by the emperor Yu-Wen.†

The authority of the Western Wei dynasty again accepted the draft of the civil service system by Su-ch'ao who was a Confucian and also knew Buddhism well. He had written a book entitled *Essays on Buddha-nature.* According to Su-ch'ao's civil service system, there was a post called "Ta Chung Po", the officer's duty being to administer laws to the Buddhists and Taoists.§

During the N. Ch'i and N. Chou dynasties, also Buddhism was prevalent every where and many Indian monks came to China at that time. For example, Srīmana Pāramitā, also called Gunarata, a man of Ujjain in West India, came to China in 549 A. D. and translated, at the instance of the emperor Wen Hsuan Ti of the Ch'i dynasty (555 A. D.), in the Ching Kuan Monastery and elsewhere ten books in twenty volumes, especially the treatises of Vasubandhu. Srīmana Upsena, the son of the king of Ujjain, translated in China from 538-541 A. D., three books in seven volumes. His important translations are the *Vimalakīrti Nirdeśa Sūtra* and *Suvikrantavikrami-pariprikkha.* Yaśagupta, a native of Ujjain, with his companion Jnanagupta, translated during the reign of Wu Ti of the N. Chou dynasty (561-578 A. D.). in various temples at Chang-an, three or four books; but two of the works in six volumes only were in existence in 730 A. D. There is, however, only one book remaining now, namely:—"*Avalokiteśvaraikadasamukha-dhāraṇī*". Dharmaprajñā, was a Srīmana of Vārāṇsī, and

*See *A continuation of memoirs of eminent priests.*

†See *A cataloge of the teaching of Sakyamuni. (compiled) in the Kai-yuan period.*

§See *Annals of North China.*

was the eldest son of the priest Prajñāruchi. He translated the "*Sūtra of difference of the results of actions* into Chinese.

At the same time, the anti-Buddhist movement again arose in North China. Eminent monks like Tan-chien and Chin-sung had gone to South to study the *Mahāyāna-samparigraha-śāstra* and Chih-i also left for that place. The former had a vision which led him to establish the Buddha-nature 'sect and the latter founded the Tien-tai School.

CHAPTER VII

BUDDHISM IN THE SUI DYNASTY.

The dynasty of the Eastern Wei came to an end in 550 A. D. It was succeeded by the Northern Ch'i of the Kao family, which ruled at Yet for twenty-seven years (550-577 A. D.) only. After a lapse of more than a century, the Yu-wen family defeated the N. Ch'i and founded the dynasty known as N. Chou at Chang-an. During 557-581 A. D., a dynasty came to power at Chang-an called the Sui, the founder of which was Yang-chien known to posterity under the title of Kao-tsu. He appears to have been better than an ordinary king. He is famous for lightening the taxes, codifying the laws, and setting an example of simple living for a monarch. Under him the whole of China united. He completed a net work of canals to connect the Yellow River with the Yang-tze in order to unifying the North with the South. At that time, Buddhism received great encouragement and patronage under the emperor, who issued an edict enjoining tolerance of the Buddhism. "Towards the close of his reign he prohibited the destruction or maltreatment of any of the images of Buddhist or Taoist sects."* The Sui history in the digest it gives of all the books of the time states that those of the Buddhist sect numbered 1950 distinct works, and there were many popular Indian and Chinese translators, propagating Buddhism. Below are accounts of tho most famous Buddhist translators of the period.

Nālandāyaśas, was a native of Ujjain of W. India. He became a disciple at an early age, and travelled as a pilgrim to the various holy places of Buddhism and at last came to China in 558 A. D. He lived in the Monastery 'of Ta Hsin Chang of Chang-an and in 559 A. D., he translated with Dharamaprajñā there seven books in fifty-one volumes. Afterwards he translated eight other books in twenty-three volumes.§

Jnanagupta, was a man of Gandhara in North India. He became a disciple when young, and travelled about teaching and converting. He came to China in 557 A. D., after enduring untold hardship in Central Asia. He had been appointed by a special

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* see Edkins, op. cit, P. III.

§ see *A Catalogue of the Buddhist books (compiled) under the great Tang dynasty.*

decree of the emperor of the Sui dynasty as the head of Buddhist Translation Board of the Monastery of Ta Hsin Chang at Chang-an. He was helped by Dharmagupta and two other Chinese monks in translating Sanskrit works. From 561-578 A. D., he translated four books in five volumes; but only two of the books in two volumes were in existence in 730 A. D. In 585-592 A. D, he rendered thirty-nine books in one hundred and ninety-two volumes; of which two books in fourteen volumes were already lost in 730 A. D. Among these translations, the *Saddharma Puṇḍarīka Sūtra* is the most popular canon in China. He died in his 78th years, in 600 A. D.*

Vinitaruchi, was a native of Ujjain in W. India. He came to China in 582 A. D. after the ban against the Buddhists had been lifted by the Sui emperor. He translated two works only:—*Gayāśīrasha Sūtra* and *Mahāyāna Vaipulya Dhāraṇī Sūtra.*

Compilation of Buddhist catalogues:—We are told that the emperors of the Sui dynasty were greatly devoted to the propagation of Buddhism. The most important work during this dynasty was the compilation of several catalogues of Buddhist canons in Chinese. During 594 A. D. the emperor Kao-tsu asked the priest Fa-ching to compile a catalogue of Buddhist works in Chinese, which were called *Sui-chung-ching-mu-lo* or *A catalogue of Buddhist sacred books (collected) under the Sui dynasty.* It contains 2,257 works, in 5,294 fasciculis, the following are the contents of the catalogue:

Sūtra, Mahāyāna, 784 works in 1,718 fasc.
Hīnayāna, 845 works in 1,034 fasc.
Vinaya: Mahāyāna, 50 works in 82 fasc.
Hínayāna, 63 works in 381 fasc.
Abhidharma: Mahāyāna, 68 works in 381 fasc.
Hīnayāna, 116 works in 482 fasc.
Later works extracts, 144 works in 627 fasc.
Indian and Chinese records, 63 works in 186 fasc.
Treatises, 119 works in 134 fasc.

The next catalogue called *Li-tai-san-pao-chi* or *Record concenring the three precious things (Triratna) under successive dynasties* was compiled by Fei Chang-fang, a eminent translator of Buddhist texts. The work was completed in 597 A. D., under the patronage of the emperor Kao-tsu of the Sui dynasty.

* see *Memoirs of spiritual priests.*

It is one of the best catalogue that exists. The canon is divided into two main sections, Hīnāyana and Mahāyāna cach containing the three traditional classes: Sūtra, Vinaya and Abhidharma. The total number of works registered in the catalogue is 1,076 works in 3,325 fasc. This catalogue attempts for the first time a connected history of Buddhism from the time of the birth of Buddha down to the date of compilation of the work.

The 3rd catalogue also called *Sui-chung-ching-mu-lo* was compiled in 603 A. D., by the imperial order of the Sui emperor Kao-tsu. In pursuance of this order many priests and literati of the Monastery of Ta Hsin Chang met in Chang-an. This catalogue mentions 2,109 distinct works in 5,058 fasc., the method of classification followed here was different from the one in the compilation of the imperial catalogue of 594 A. D. by Fa-ching, as the authors of the 3rd catalogue planned a new method and tried to produce a critical work. For the first time, they tried to distinguish the genuine works from the spurious ones of which the number according to them was 209. They mention 402 works as missing.

The emperor Kao-tsu was succeeded by his 2nd son Kuang known in history as Yang Ti, whose reign came to an end through a rebellion headed by one of his Generals whose name was Li-yuang, and who formed an alliance with the Turcomans and soon became undisputed master of a large part of the empire. Yang Ti was obliged to flee to Nanking, where he was shortly afterwards assassinated. First one and then another of his grandsons succeeded him. Both proving incompetent, Li-yuang ascended the imperial throne and established the dynasty known as the Tang. Though the Sui dynasty was a short lived dynasty from 590 to 618, yet it was a glorious epoch in the annals of China and more specially for the history of Buddhism in China.

CHAPTER VIII

BUDDHISM IN THE TANG DYNASTY.

A. Golden Age Of Buddhism

The consolidation of the Tang dynasty, which succeeded the short-lived Sui, is a turning point in the history of China. It was the second firm that China came under a central government from 618 to 907 A. D. The real founder of the Tang empire is Li Shih-ming, a youth of sixteen, by whom the Sui power crushed. He descended from an illustrious family of N. China, which had marriage links with the Tartar aristocracy. With his father Li-yuang, he revolted against the Sui, after seven years of violent and intricate civil war destroyed his numerous competitors and reunited the whole of China. For some time his father remained the titular head. After his own accession in 627 A.D., he drove back and dispersed the Turkish hordes menacing the north provinces. During the 22nd year of his reign, he reorganized the empire to which he had brought peace and unity. His work was so well done that he left a loyal administration capable of withstanding all opposition.

Li Shih-ming, known in history under the posthumous title "T'ai-tsung," died in 649 A.D., at the early age of forty-nine; but China enjoyed internal peace for more than a century after his death. This long peace which his conquests and administration secured fostered art, literature and religion for which this dynasty is famous.

The period of the Tang dynasty, when Kao-tsu came to power, is the golden age of Buddhism. Fa-lin's *A treatise on the truth* states that Kao-tsu constructed the Buddhist monasteries of Wei-chang, of Hsin-yet, of Tze-pei and Chin-ku etc., at Chang-an; the Monastery of Li-san at T'ai-yuan and the Monastery of Ye-hsin at Pien-chow. When T'ai-tsung who also supported Buddhism, came to the throne, he felt much grief for the thousands of soldiers and peoples who were being killed in his prolonged fight with other chieftains. In memory of those who fell in the war, he built ten Buddhist monasteries and seven of them still exist.

1. The Monastery of Luminous Humanity at Pin-chow, where T'ai-tsung defeated the General Hsueh-chu.
2. The Monastery of Luminous Bodhi at Lo-chow, where T'ai-tsung defeated the General Wang Shih-ch'ung.

3. The Monastery of Luminous Welfare at Lo-chow, where T'ai-tsung defeated the General Liu Hei-tai.
4. The Monastery of Enormous Helpness at Fen-chow where T'ai-tsung defeated the General Liu Wu-chou.
5. The Monastery of Merciful Clouds at Chin-chow, where T'ai-tsung defeated the General Sung Chin-kang.
6. Th Monastery of Universal Helpness at Tai-chow, where T'ai-tsung defeated the General Sung Lao-sen.
7. The Monastery of Universal Mercy at Cheng-chow, where T'ai-tsung defeated the General Tou Chien-te.

In the 20th year of the Chen-kuan period of the emperor T'ai-tsung's reign, when he came back triumphant from the North China, he ordered to construct a 'Min Chung Ke or the Palace for Commiseration for the Soldiers. At this time, an Indian monk named Prabhākaramitra who had come to China, and Hsuan-tsang who had returned from India, were warmly received by the emperor T'ai-tsung. After T'ai-tsung's death, the new emperor Kao-tsung came to the throne. He was very much in favour of Buddhism. As the *Record of Palace Affairs* states, he gave all the palaces of the former emperors to the devotees of the Buddha for use as monasteries. The emperor Kao-tsung had given special permission to the priest Hsuan-tsang, to enter the palace freely. When the Empress Wu-chao, a concubine of Kao-tsung, was about to give birth to a child the emperor asked Hsuan-tsang to give a name to the baby Prince, he named him "Fu Kuang Wang" or the King of Buddha's Light. Up to the death of Kac-tsung, Fu Kuang Wang came to the throne, and then ordered two Buddhist monasteries to be built after his name at the capitals of the East and the West. The Empress Wu-chao, openly held power during the purely nominal reign of her son. She changed the Tang into the Chou dynasty. Orthodox historians, shocked at the spectacle of a woman openly governing the empire in contravention of all the Confucian theories of sovereignty, have not done justice to the Empress Wu-chao, Since they cannot deny the excellence of the administration and respect for Buddhism, their more criticisms indirected to her private life, which was not above reproach.

During the last fifteen years of the Empress Wu-chao's reign, which extended over twenty-two years from 682-704 A.D., Buddhism spread all over the country. Popular Buddhist translators of the Tang dynasty are listed below ;

Prabhākaramitra, who was a Sramaṇa of Central India, came to China in the first year of Chen-kuan period of the emperor T'ai-tsung's reign of the Tang dynasty (627 A. D.).*

Atigupta, a Srīmaṇa of Central India, who arrived in China in the 3rd year of Yung-hui period of the emperor Kao-tsung's reign of the Tang dynasty (652 A. D), and in the following two years he translated the *Sūtra of Dhāraṇī Sañgraha* into Chinese.§

Nadi, who was a noted Buddhist monk of Central India, came to China during the 6th year of Yung-hui period of the emperor Kao-tsung's reign of the Tang dynasty (655 A.D), brought with him a collection of more than 1,500 different canons of both the Mahāyāna and Hīnayāna sects. He made this collection with travelling in India and Çeylon. In 656 A. D. he was sent by the Chinese emperor Kao-tsung to the country of K'un-lun i.e. Pulo Condore Island in the China Sea to find strange medicine. Having returned to China in the year of 663 A. D.

Buddhapāla, a native of Kabul, who arrived in China in the first year of I-fong period of the emperor Kao-tsung's reign of the Tang dynasty (676 A.D.), and rendered the *Sarvadurgatipari-sodhana-ushnisha-vigaya-dhāraṇī* into Chinese.

Divākara, a Sramaṇa of Central India, came to China in the year of 676 A. D., and translated eithteen works in thirty-four volumes.†

Devaprajñā, a Buddhist monk of Khotan, had translated six works in seven volumes, during the period 689 A. D. to 691 A. D.

Subhākarasimha, a Sramaṇa of Central India and a descendent of Amritodana, who was uncle of Sākyamuni. He lived in the Nālandā University of Eastern India. In the 4th year of Kai-yuan period of the emperor Hsuan-tsung's reign, (716 A. D.), he arrived at Chang-an, the capital of the Tang dynasty, bringing with him many Buddhist texts. He passed away in his 99th year, in the 23rd year of Kai-yuan period of the emperor Hsuan-tsung's reign of the Tang dynasty (735 A. D.) ‡

Hui-lin, a disciple of the priest Amogha, he made the *Dictionary of sounds and meanings of Buddhist words and*

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* § See *Memoirs of Spiritual Priests.*

† See *A catalogue of the teaching of Sakyamuni (compiled) in the Kai-yuan period* and *Memoirs of spiritual priests.*

‡ See *Memoirs of spiritual priests* and *A catalogue of the teaching of Sakyamuni (compiled) in the Kai-yuan period.*

phrases in 100 chapters. Beginning the work in 788 A. D., he completed it in 810 A. D.

Hsuan-tsang, I-tsing, Sikṣānanda, Bodhiruchi.

In the above list of Buddhists, Hsuan-tsang, I-tsing Sikṣānanda and Bodhiruchi were the most famous. Short biographies of them are given below :—

The beginning of the Tang dynasty say the appearance of one of the greatest figures in the history of Chinese Buddhism, the pilgrim and translator Hsuan-tsang (596-664 A. D.). His lay surname was Ch'en and a native of Kou-shih. At the age of thirteen he entered the Buddhist temple, and in the 3rd year of Chen-kuan period of the emperor T'ai-tsung's reign of the Tang dynasty (629 A. D.), impelled by a burning desire to visit the sacred places of Buddhism in India, started alone on the pilgrimage which has made him world famous. After a hazardous journey through the deserts and mountains of Central Asia, during which he several times narrowly escaped death, he arrived safely in India in 633 A. D. There he spent the next ten years in travel and study before starting his journey home, again via Central Asia, this time carrying with him 657 Buddhist texts which he had collected. As a translator, Hsuan-tsang was primarily interested in introducing to China that particular form of Buddhism that had been developed By Vasubandhu and Dharmapāla. His writings, consequently, are more Indian than Chinese in spirit, and provide an interesting contrast with the more purely Chinese reactions to Buddhism which we have hitherto been treating. Philosophically, however, they are of outstanding value—we shall discuss it later. In the 19th year of Chen-kuan period of the emperor T'ai-tsung's reign of the Tang dynasty (645 A. D.), he arrived at Chang-an, where he was received in triumph. The remainder of his life was spent in translation work in the capital together with his disciples. By the time of his death in the first year of Lin-te period of the emperor Kao-tsung's reign of the Tang dynasty (664 A. D.), he had completed the translation of no less than seventy-five works, which both in style and acouracy are recognised as among the finest of Chinese translations from Sanskrit.

I-tsing: Soon after Hsuan-tsang's death, I-tsing, by no means a less famons Buddhist, travelled in India. He has himself given us information about his journey. He was born in 634 A. D., at Fan-yang, during the reign of T'ai-tsung of the Tang dynasty. At the age of seven, he was admitted to the cloister. He was only

twelve when his master passed away; thereafter, laying aside the study of secular literature, he devoted himself to the sacred canon of Buddhism. He was admitted to the order when he was fourteen years old. It was, he tells us, in his 18th year that he thought of travelling to India, which was not, however, carried out till he was thirty-seven years of age. He theu set out for Yang-chow in a Persian boat; and twenty days later his vessel touched Sumatra. He remained there for eight months, six months at Srīvijaya (Palembang) and two months at Malaya. Later he crossed the gulf of Bengal in a Sumatran vessel and landed at the port of Tamralipti, the modern Tamluk in 673 A. D. There he remained for a year to brush up his Sanskrit before travelling into the interior.

First he visited Gaya and Kuśinagara, and then for next ten years studied at Nālandā. There he collected some four hundred Sanskrit texts. On his way home, he stayed for four years in Srīvijaya where he further studied and translated Buddhist books, in Sanskrit and also in Pali. But the work was beyond the powers of a single man. In 689 A. D., therefore, he went to China to seek helpers. He landed at Canton, and at the end of four months, after recruiting his disciples, he returned with them to Sumatra.

I-tsing remained for more than five years at Srivijaya, editing his personal notes and translating Sanskrit texts. At length, in 695 A. D., he returned to his native land, and, in the middle of the summer of the year made his entry into Lo-yang, where he resided at the Monastery of Great Happiness. He also stayed at the Monastery of Western Bright at Chang-an, the capital of the Tang dynasty. He translated fifty-six works in two hundred and thirty volumes, some of them were made at an earlier date. He passed away in 713 A. D. in his seventy-nineth year. His life and works were greatly commended by the emperor Chung-tsung, his contemporary, in the preface to the Tripitaka Catalouge.*

Sikṣānanda: He was a native of Khotan and was Saka by race. He was well versed in Mahāyāna as well as Hīnayāna. He lived in the times of the Empress Wu-chao who popularised the Mahāyāna Buddhism in China. It was discovered at this time that certain sections of the *Avatamsaka Sūtra* were missing in the Sanskrit copy preserved in China. She came to know however that in Khotan a

*See *Memoirs of spiritual priests* and *Record of the 'inner law' sent from the South Sea country throngh one who return to China.*

complete text of the sutra existed and so she sent her envoy there in search of .the manuscript, as well as for the purpose of inviting a scholar who could translate it. As a result of the mission, Sikṣānanda came to China with a complete copy of the *Avataṁsaka Sutra* and rendered it into Chinese. He died at the age of Fifty-nine, in 710 A. D.

Bodhiruchi: His original name was Dharmaruchi, but it was changed by the Empress Wu-chao. He was a Brahman of the Kāśyapa family, from S. India. He took up residence in China in the first period of the Tang dynasty. Between 693 A. D. and 713 A. D. Bodhiruchi translated fifty-three works in One hundred and eleven volumes, of which forty-one are found in the present-day edition of the Buddhist Tripiṭaka. It is said that he passed away in 727 A. D. in the 156th year of his life.*

B. CHI-TSANG AND THE THREE SĀSTRAS SCHOOL

This school takes its name (San Lun Tsung) from the fact that it is based on *Three Sāstras* or treatises. It is also called the Mādhyamika (Fa Hsing) or Idealistic School, but this name is often used more widely to included the Hua Yen, Tien Tai and Esoteric Schools.

Traditionally the first patriarch of the school was the Bodhisattva Mañjuśrī, the second Aśvaghosha and the third Nāgārjuna in India. Kumārajīva, who translated the *Three Sāstras* at the end of the fourth century A. D., is known as the founder of the Chinese branch of the School.

There were about 3,000 disciples of Kumārajīva, among them Tao-yon, Seng-jui, Tao-sheng and Seng-chao were the most greatest, known as the Four Heros of Buddhism in Kuan-chung.

The names of the *Three Sāstras* on which it is based are as follows :

1. *Chun Kuan Lun* or *Prāṇyamūlaśāstraṭikā ;*
2. *Shih Erh Men Lun* or *Dvādaśanikaya,* both by Nāgārjuna and
3. *Pai Lun* or *Sata Sāstra* by Āryadeva and Vasubandhu.

These *Three Sāstras* are considered to be masterpieces of logic and give detailed explanation of Mahāyāna and Hīnayāna doctrines. They are endeavouring to present the followers of Buddhism a variety

*See *Memoirs of spiritual priests* and *A continuation of a record of the picture of ancient and modern translations of the sutra etc.*

of methods conductive to the "Attainment" of truth. This has led to, not diverging but differently formulated aspects of truth. So has for instance, Lung Shu (Nāgārjuna) formulated truth in a gatha (stanza) of the *Chung lun*:

Phenomena that were generated by Karmic affinity,
I may speak of as non-existant;
I may also name them Nomina Sine Rebus,
Or conceive of them as aurea mediocritas.

Buddhism speaks of phenomena under two modalities, e. g., Yiu Wei Fa or conditioned phenomena and Wu Wei Fa or unconditioned phenomena. Conditioned phenomena are according to Buddhist thought, subject to four modes; generation, growth, change, and annihilation.

When the Buddhist speaks "aurea mediocritas," he is aware of its deeper meaning. For aurea medioctitas is merely another name for Absolute Truth. But while certain aspects of this Absolute Truth yield to description and are thus effable, the very essence of it reaches far beyond the scope of word and letter and is therefore spoken of as "ineffable."

In the *Ta Chih Tu Lun* or *Sāstra of Mahā Prajñāpāramitā* which translated by Kumārajīva, we read of three different Pan Jo (Prajñā); the True Pan Jo; the two first characters meaning substential or true appearance which bears a certain resemblance to Spinoza's substance; the Pan Jo Perception and the Pan Jo of the Letters. If we consider the meaning of Pan Jo in the light of Buddhist doctrine we become aware of its twofold meaning as a transcedental and also as an empirical concept. The first, True Pan Jo stands for truth as absolute, unrelated reality. The second, the Pan Jo of Perception, is a different denomination for the same reality but on a lower plane and conceived of as related to phenomena. The last, the Pan Jo of the Letter, being the translation of this concept into word and letter for the purpose of conveying an individual experiences in other individuals.

Another doctrine of the Three Sāstras School which advocates the three aspects of all material things: Unreality, Falsehood and the Mean Doctrine. Unreality, that things do not exist in reality; Falsehood, that things exist though in "derived" or "borrowed" form, consisting of elements which are permanent; the Mean Doctrine of this school, which denies both positions in the interests of the

transcendental, or absolute. For example, in the *Vajra-chedikā-prajñāpāramitā Sūtra*, we read a stanza as follows:—

"What is called Buddhism is not Buddhism, and so it is Buddhism."

If we use the "tea cup" to substitute the word "Buddhism," we will then have the formula: "What is called a tea cup is not a tea cup, and so it is a tea cup." And I may explain here that the definition of tea-cup was a porcelain vessel for drinking tea; so apart from the porcelain where is the reality of the cup? Yet the same cup which we use for tea to-day, may be used for wine tomorrow. In that case is not that the "tea-cup" is but a falsename without a reality. The first phrase "what is called tea-cup," indicates, according to the Buddhist teachings, the unreal aspect of things, the second one, "is not a tea-cup," is the aspect of falsehood, while the third one, "so it is called a tea-cup," is said so according to the Mean Doctrine. The Mādhyamika School asserts that Sūnya annihilates all relatives, particularity established all relativities, the middle path transcends and unites all relativities,

The doctrinal development of the school as distinguished by the prominent priest (Chi-tsang, 549-623 A. D.), about whom we read in the *Continuation of memoirs of eminent priests* (by Tao-hsuan) :

"Chi-tsang, whose surname was An, a native of An-hsi. But his ancestors, in order to escape a vendetta, moved to the South China, where they subsequently established residence in the area between Chiao and Kuang. Again they moved to Chin-ling, where Chi-tsang was born........There, while attending the lectures of the Buddhist priest Tao-lang of the Hsing Hwang Monastery, he immediately comprehended what he hear, as if he had a natural understanding. At his age of seven, he entrusted himself to Lang and hecame a Buddhist monk. He absorbed and marched forward into the mystery, daily reaching new profundities. In all that he asked and talked about, he marvelously grasped the essential."

Chi-tsang's literary activity, unparalleled for his age or before, includes *Mystical Meanings on the Madhyamika Sāstra*, the *Sata Sāstra* and the *Dvadasa Sāstra*. The ideas expressed in these works, however, are scholarstic and philosophical interest. Hence we shall confine ourselves here to a discussion of his theory of double truth, as developed by him in his *Erh Ti Chang* or *Chapter on the Double Truth.* In this he writes ;

"From the Patriarch of Hsing Hwang it has been transmitted among all the monasteries that the double truth is to be expounded under three categories. The first explains that to speak of being is mundane truth, but of non-being is Absolute Truth. The second explains that to speak either of being or non-being is to fall the two (extremes), and so is mundane truth; to speak neither of being nor non-being is to avoid the two (extremes), and so is Absolute Truth........As to the third level in the theory of double truth: In this double truth (we have passed to second stage in which to speak of) either being or non-being is the avoid these two (extremes). At this point, to say that there either are or are not two (extremes) is mundane truth; to say that there neither are nor are not two (extremes) is Absolute Truth.

Inasmuch as the double truth consists of these three categories, it is invariably relied on when expounding the Buddhist teaching. Anything expressed in works does not go beyond these three categories."

Through these he contributed greatly to the development of the Three Sastras School. After Chi-tsang's death, a Northern and Southern sect took place.

This School flourished up to the latter part of the Tang dynasty and though it no longer exists, its doctrines are still studied with great interest.

C. HSUAN-TSANG AND DHARMALAKSANA SCHOOL

The great master of Law, who, having studied Buddhism in India for sixteen years between 529-645 A. D. during one of the most brilliant epochs of Indian Imperialism under Harsha-vardhana and Pulakesin II., propagated it extensively in his native land under the patronage of the mighty Tang Emperor T'ai-tsung (627-650 A. D.) and thus, laid the foundations of the School of Dharmalakṣaṇa in China.

This School is known by a variety of names, of which the commonest are Wei Shih Tsung–Wei Shih meaning pure consciousness in the sense of "only consciousness" or "nothing but consciousness."

Fa Hsiang Tsung–Fa Hsiang (Dharmalakṣaṇa), being the term applied to a system of philosophy somewhat more realistic than the purely idealistic Fa Hsing (Mādhyamika).

Accordiug to tradition, the school originated and was developed in India by Maitreya, Jina, Asaṅga, Vasubandhu and Dharmapara, all of whom, with the exception of Maitreya, lived round about the

4th century A. D. (not to be confused with the Buddha of that name). Hsuan-tsang, the great Master of Law and translator, who introduced its teachings into China and took a great part in the translation of the *Sāstra of Ta Cheng Fa Hsiang Wei Shih Tsung Pai Fa Ming Men Lun* or the *Sāstra of the door to the knowledge of universal phenomena* and compilation of the *Cheng Wei Shih Lun* or the *Treatises on Achieving Pure Consciousness*, upon which the doctrine of the Chinese school is based. He is regarded as the first patriach of the school in China.

The doctrine expounded by these Sāstras has much in common with the *Thirty stanzas* compiled by Vasubandhu on the basis of the *Laṅkāvatāra Sūtra*. It would appear that the doctrine originated much before the time of Vasubandhu, but that he and Asaṅga provided systematic arrangement and explanations. Sīlabhadra, the Guru of Hsuan-tsang at the great Buddhist centre of Nālandā, near Patna, the modern capital of Bihar, is reputed to be the author of the text. Though Rev. T'ai Hsu thought it was produced by the combined efforts of several people. However, there are others who attribute much of the authorship to Hsuan-tsang himself.

In these two Sāstras, phenomena are divided into five categories with one hundred sub-divisions;

1. *Hsing Fa* or Citta, with eight sub-divisions;
2. *Hsing So Yiu Fa* or Caitasika Dharmas with fifty-one sub-divisions;
3. *Se Fa* or Rūpas with eleven sub-division;
4. *Hsing Pu Hsiang Ying Hsing Fa* or Citta Viprayakta Dharmar;
5. *Wu Wei Fa* or Asaṁskrita;

Of these hundred sub-divisions, only the last five belong to a sphere outside conditions. For the uninitiated, a study of the first eight—the various faculties of the mind, is the right approach; in addition to this, one should also pay due attention to the fifty-one faculties of the second category the mental properties. We shall limit our study here to the eight faculties of the mind and discuss the categories and sub-divisions only if directly related to the former.

The eight sub-divisions of the category of mind are:

1. *Yen Shih* (Consciousness dependent upon sight);
2. *Erh Shih* (Consciousness dependent upon sound);
3. *Pi Shih* (Consciousness dependent upon smell);

4. *She Shih* (Consciousness dependent upon taste);
5. *Shen Shih* (Consciousness dependent upon touch);
6. *Yee Shih* (Consciousness dependent upon mentation);
7. *Mo No Shih* (Self-consciousness or Manas);
8. *A Lai Yeh Shih* (Repository consciousness or Ālaya).

Although this first category has been termed Citta (mind), we should realize from the very outset that we are dealing here with much more than a mere analysis of the mind and its various faculties.

The very purpose of these two Sāstras is to demonstrate, in a plausible manner, that Mind and Matter are essentially One. This is still more clearly brought out by a general division of the first two categories, mind and mental properties into four classes:

1. *Hsiang Fen* (Lakṣaṇa-bhāga);
2. *Chien Fen* (Darśana-bhāga);
3. *Tze Cheng Fen* (Svasamvitti-bhāga);
4. *Cheng Tze Cheng Fen* (Svasamvitti-samvitti-bhāga).

The first Hsiang-fen, is a designation of the objective world which includes the mind as well as the material phenomena, it is conscious of; the second, Chien-fen, may be translated as sensation and belongs strictly speaking to the mental sphere. The *Cheng Wei Shih Lun* states:

"Impure consciousness, when it is born, manifests itself under (two) seeming aspects: that of the object and that of the subject (of cognition). This should likewise be understood of all the associated mental activities. As a seeming object, it is called the Hsiang-fen (perceived division). As a seeming subject, it is called the Chien-fen (perceiving division)............But there is something upon which what is thus perceived and what perceives are dependent, and which is their essential substance. This is called the Tze Cheng Fen (self-corroboratory division). If this were lacking, there would be no way of remembering (the things evolved by) the mind and its activities............But if we make a subtle analysis,.......there is also a fourth, which is that of 'corroborating the self-corroboratory division or Cheng Tze Cheng Fen.' For if this were lacking, by what would the third division be corroborated?"

In the *Cheng Wei Shih Lun*, there is an extensive eludidation of the Yu Ken Shen or the 'root body." In western science we would call this an anatomical and psychological study of the human body. Buddhism divided the human body into two functionally

different constituents, namely, Wu Se Shen and Ken Yee Ch'u. The latter corresponds to the anatomical entity of the human body, including the various systems, skin, muscles, etc., and whatever relation-ships arise between human beings are dependent fundamentally on this Ken Yee Ch'u. Wu Se Ken (the five form roots) or as the other technical term Ching Se Ken (pure form roots) indicates are beyond the scope of sensual perceptic, because they themselves are the instruments of perception. The first five sub-divisions of the first category, the consciousness of sight, sound, smell, etc., are generated by these five roots. To the western mind, these roots coincide with the functional values of the nervous system. The A Lai Yeh Shih (Ālaya), the repository consciousness contains, however, not only images of the phenomenal world, but is also charged with "seeds", habitual images that were acquired through the instrument of the seven forms of consciousness and the fifty-one mental properties. The term "seeds" is a metaphor meant to convoy the implantation of these "a priori habits;" as the seeds in the soil need moisture, warmth and other forces for their growth, the seeds imbeded in the repository consciousness are likewise dependent on "cause" to arouse conscious perception. All impressions of the past, irrespective of their belonging to the mental or physical sphere, rely on these "seeds" when re-evoked as images in the memory. All habits, likes and dislikes are caused by "seeds." In the *Cheng Wei Shih Lun* four forms of causes are given :

1. *Yin Yuan*, seeds of the past;
2. *Ten Wu Chien Yuan*, (immediate cause);
3. *So Yuan Yuan* (objective phenomena);
4. *Tsen Shang Yuan* (additional causes that cause cannot be subsumed under the preceding three forms). The third, So Yuan Yuan is again sub-divided. In the *Cheng Wei Shih Lun* these subdivisions are explained in the following manner:—This form appears in a two-fold way, a direct of immediate, and an indirect or mediate. In the case of connectedness with the faculty of object vision, the causative impression is stimulated through perception; this is to be considered as immediate objectivation. If there be disconnectedness with the faculty of object vision, the functional substance stimulates the causative impression; in this case one ought to speak of mediate objectivation. The view of the Mahāyāna school on the intermediary of perception of objects not connected with the mind is identical with the argument the author has advanced to

refute the material concept. Although the objective world is objectified by the repository consciousness considered as perceived through the five consciousnesses, it is nevertheless disconnected from the Mind; the process that lead to connectedness with the Mind is based on the amalgamation of objects with it. In the above quoted passage, this is termed "immediate objectivation." In the case of disconnectedness, as we have seen above, the functional substance stimulates the causative impression,—mediate objectivation.

We have already said that the Wu Se Ken, the "five form roots" correspond to the nervous system. The conclusions the Buddhist doctrines present are also in no way divergent from those of physiological and anatomical research. Buddhism, however, has added to these scientific observation a philosophical element and finally arrived at the conclusion that the objective world is merely the creation of the repository consciousness through the instrument of the five consciousnesses.

Since all mental impressions are directly generated by the five consciousnesses, and at the same time are merely objectified representations of the repository consciousness, the explanation given in Buddhist literature differs but in terminology from the one of physiology and anatomy.

Consciousness, was made the subject of careful investigation in Buddhism literature. It is spoken of under two different froms: one generated simultaneously with the five consciousness and assisting them in the determination of the objects perceived thereby, and directly dependent on the substances of the objects contained in these five consciousnesses. The other, Tu T'o Yee Shih, contains all past "seeds" of the faculty of vision, recollections, anticipations and also the power of imaginatien. Since the "seeds" implanted in the repository consciousness as well as anticipations and imagination are devoid of real substance, we speak here of self-generated objectivation of consciousness. There is a further division according to the qualities of consciousness; Fen Pi Yee Shih or determinative consciousness, the guiding factor in all conscious actions; and what is termed Chu Sheng Yee Shih or cogenerated consciousness, which would roughly correspond to the western psychological terms the "sub-consciousness" and "the unconsciousness." We have said before that the five consciousnesses are generated by the five form roots; consciousness is likewise dependent on such a "root." This latter "root," however, is not as the former five roots, an instrument of

the formal world; it belongs, exclusively, to the mental sphere and is immediately dependent on the Mo No Shih, self-consciousness. This Mo No Shih, in turn, derives its functional substance from the repository consciousness in that the objects (apperception) contained in the latter are here crystallised in the ego-concept, the consciousness of Self.

To understand the "visa vis" of rebirth on the various planes which are termed Karma, we shall first discuss the mental properties. These fifty-one mental properties Caitasika-dharmas are again subdivided into six groups:

1. *Pien Hsin*, universal mental properties, five in number;
2. *Pieh Ching*, particular mental properties, five in number;
3. *Shan Hsin So*, meritorious mental properties, eleven in number;
4. *Fan Nao*, fundamental Klesas (suffering), six in number;
5. *Sui Fan Nao*, subsidiary Klesas, twelve in number;
6. *Pu Ting Hsin So*, indeterminate mental properties.

Of these mental properties it is, above all, the fifth sub-division of the first group the Sze Hsin So, that comprises deliberation, decision, movement, speech, etc. The powerful seeds contained in the Sze Hsin So called Yee Shu Yeh, coalesce in the hour of death with the seeds of the phenomenal world of the repository consciousness, thus giving rise to a rebirth of the repository consciousness. The differences of the individual Karmas are responsible for the rebirth on any one of the five planes.

In the doctrine of Dharmalakṣaṇa school, during each single Ksana (the measurement of the termed Ksana, the 4,500th part of a minute or 99th part of a thought), all phenomena are bound to pass through four stages:–generation, growth, change and annihilation. They speak of two seemingly different spheres, the mental and the formal or material. These two spheres are sub-divided in "Seeds" and "Manifestations." Manifestations of the mental sphere would mean perception generated by the faculty of vision. Manifestations of the formal or material sphere would be objectivation of the images perceived through the five consciousnesses of this faculty of vision. The seeds of the mental as well as the formal sphere are seeds contained in the object world of the repository consciousness. All manifestations of these two spheres are dependent on their own "seeds" and generated by causative forces. Generation is necessarily followed by destruction, which again will generate new

"seeds." If the causative forces continue to exert their stimulating influence, the following Ksana will produce new manifestations of the two spheres. In this way, phenomena present a continuous appearance that may last for several Ksana, for a considerable duration, or even the inconceivably long period of a Kalpa. If the causative force should subside, the "seeds" generated by it will naturally be annihilated, the annihilation of this "seeds," however, may also, through its own force, generate a "new seed" that does no more depend on the continuance of the original cause. In fine, all phenomena, irrespective of their belonging to the mental or the formal (material), sphere are rightly considered but manifestations of "seeds," that are annihilated almost immediately after their becoming manifest, but conjure up a semblance of stability by virtue of the immense rapidity of successive changes.

The aim of this school is to understand the principles underlying the "Wan Fa Wei Shih" or 'nature and characteristic of all things' and explaining everything is Mind or Consciousness, which, when stripped of the transient appearances of phenomena, represents true reality. The *Cheng Wei Shih Lun* states:

"Therefore everything phenomenal and noumenal, everything seemingly 'real' and 'fales' alike, is all inseparable from consciousness. The word 'Mere' (in the term Mere Consciousness) is used to deny that there are any 'real' things aside from consciousness, but not to deny that the mental functions, Dharma, etc., as inseperable from consciousness, do exist.

(Use of the term) 'evolving' indicates that the internal consciousness evolves manifestations of what seem to be an ego and the Dharmas of the external world. This evolutionary capacity is called 'discrimination.' Because of its nature, it falsely discriminates (things as being real), namely the minds and their mental functions pertaining to the Threefold World. The objects to which it clings are termed 'that which is discrimiuated,' and consist of an ego and of Dharmas which it falsely regards as real. In this way discrimination evolves what seem to be external objects, consisting of a false ego and Dharmas. But the ego and Dharmas thus discriminated as real all very definitely have no existence. We have already by the use of quoted teachings and by reason, widely refuted this idea.

Therefore everthing is Mere Consciousness. But as for false discrimination itself, it may definitely be accepted as an established

fact. For "mere consciousness" does not deny the Dharmas, etc., as long as they are inseparable from consciousness, and in this sense 'open space' and so forth do exist. In this way we avoid the two extremes of either adding (something to consciousness) or reducing (consciousness to nothing). The meaning of Mere Consciousness is established, and so we are able to keep to the middle way."

We have admitted the Mere Consciousness of all things intellectually, it all too often happens that in actual facts we still cling emotionally to the belief that they possess real existence. That is to say, because the dual belief in a subjective ego and in objective things has been so strongly implanted in our minds, special cultivation is required for us emotionally, as well as intellectually, to "awaken to and enter Mere Consciousness." According to *Cheng Wei Shih Lun* it embodies five steps:

"What are the fiye steps for awakening to and entering Mere Consciousness? The first is that of 'moral provisioning.' It means cultivation to the point where, in conformity with the Mahāyāna teachings, one gains intellectual liberation from delusion. The second is that of 'intensified effort.' It means cultivation to the point where, in conformity with the Mahāyāna teachings, one is able to decide and select. The third is that of 'unimpeded understanding.' It means the position of insight into truth held by the Bodhisattvas. The fourth is that of 'exercising cultivation.' It means the position of the cultivation of truth held by the Bodhisattvas. The fifth is that of 'final attainment.' It means abiding in the unsurpassed perfect wisdom."

It is also worth noting that there were about three thousand people, who are disciples of Hsuan-tsang, the founder of the Dharmalakṣaṇa School in China. Among them, Kuei-chi and Yuan-ts'e were the greatest, while others like Pu-kuang, Fa-pao, Hsin-kung, Chin-mai, Hsun-chin, Chia-shan, Hui-li, Yen-tsung, Hsin-fang and Tsung-che were well known in the sphere of Buddhism.

Kuei-chi was the greatest among Hsuan-tsang's disciples. He had received the secret instruction on the doctrine of Vidyāmātra-siddhi from his measter, and was also collaborater with him. The study of the Chineses text of the Vidyāmatra-siddhi is a facilitated by the explanations preserved in Kuei-chi's commentary. These are of more than ordinary value, for they are really notes on Hsuan-tsang's own exposition of the treatise given at the time of dictating

the translation. In the introduction to his work the disciple himself tells us:

"My teacher did not regard me as stupid. He commissioned me to make his thought manifest. While the translation was underway I received his interpretation and out of them compiled a commentary."

Kuei-chi received this instruction in 661 A. D. He was suited for this task because he had previously, assisted in the translation of the great *Cheng Wei Shih Lun* or the *Treatises on Achieving Pure (Mere) Consciousness*, which was completed in 659 A. D. This latter work, which is Hsuan-tsang's masterpiece, is the authoritative Chinese version of Vasubandhu's teachings (*Vidyāmātrasiddhi*), with the addition of explanations digested from ten important *Indian* commentaries. He died at the age of sixty-one in 682 A. D.

The following are the works written by him:—

1. *Memorials on Sūtra spoken by the Buddha about the meditation on the Bodhisattva Maitreya's birth in the Tushita Heaven*, two volumes.
2. *Memorial eulogy on Vimalakīrti Nirdesa Sūtra*, 6 volumes.
3. *An Eulogy on Vajrachedikā Prajñāpāramita*, 2 volumes.
4. *Notes on Vajrachedikā Prajñāpāramitā Sūtra*, 4 volumes.
5. *An eulogy on Prajñāpāramitā Hridaya Sūtra*, 2 volumes.
6. *A mystic eulogy on Saddharma Puṇḍarīka Sūtra*, 10 volumes.
7. *A memorial on Sukhāvatī Vyūha*, 1 volume.
8. *A commentary on Vidyāmātrasiddhi*, 20 volumes.
9. *A separate copy of Vidyāmātrasiddhi*, 3 volumes.
10. *A section of Vidyāmātrasiddhi*, 4 volumes.
11. *An explanations on Vidyāmāśrasiddhi Tridaśa Sāstra Karika*, 1 volume.
12. *A commentary on the Treatise in Twenty Stanzas*, 3 volumes.
13. *An introduction to Vidyāmātrasiddhi*, 2 volumes.
14. *Narrations of Yogācarabhūmi Sāstra*, 16 volumes.
15. *Narrations of Mahāyanā Abhidharma, Saṁyukasamgīti Sāstra*, 10 volumes.

16. *Narrations of Madhyānta Vibhaya Sāstra*, 3 volumes.
17. *The chapter of Mahāyāna (the grove of the garden of law)*, 7 volumes.
18. *Great memorials on Hetuvidyā Sāstra*, 3 volumes.
19. *The Vinaya Dharma of Hsuan-tsang*, 1 volumes.
20. *Records of sāstra on the wheel of the principle of different schools*, 1 volume.

Besides the above works, it is learnt that Kuei-chi had written two volumes of *General eulogy on Sukhāvatī Vyūha* and two volumes of *A precept way to west paradise*, which seem to give incorrect information about works as the thoughts mentioned in the above two books are against Kuei-chi's original idea to be born in the Tushita Heaven.*

Yuan-ts'e, the other disciple of Hsuan-tsang, was a Sramana of the Monastery of Western Brightness in Chang-an, the then capital of the Tang dynasty. Once his master was teaching the *Vidyāmātra-siddhi* doctrine to Kuei-chi, while Yuan-ts'e also entered the lecture hall to listen to him. He had given some bribe to the watchman to be allowed to enter the hall. Hsuan-tsang preached *Yogācārabhūmi Sāstra* to Kuei-chi, and Yuan-ts'e did the same. He thus became master of the Vidyāmātrasiddhi thoughts and high reputation for the knowledge of Buddhist philosophy. His important works are :—

1. *A memorials of Sandhinir Mokohana Sūtra*, 10 volumes.
2. *A memorials of Prajñāpāramitā Sūtra on a Benevolent king who protects his country*, 6 volumes.
3. *A memorials on Vidyāmātrasiddhi*, 1 volume.

The latter was lost and the former two works are still extant.

Kuei-chi was succeeded by Hui-chao, a native of Chi-chow, who knew the deep meaning of the form and nature of the Buddha. He helped Bodhiruchi to translate the *Mahā-ratna-kūṭa Sūtra*. He wrote the following books :—

1. *Memorials of Suvarṇa Prabhāsa*, 10 volumes.
2. *An outline of Hetuvidyā-nyayapravesa śāstra*, 2 volumes.
3. *A conclusive meaning of Hetuvidyā-nyaya-pravesa Sāstra*, 1 volume.
4. *A continuation of memorials of Hetuvidyā-nyayapravesa śāstra*, 1 volume.

* see *Memoirs of Spiritual Priests.*

5. *A commentary on Ekādaśamukhrddhimantra-hridaya Sūtra*, 1 volume.
6. *The light on the completed meaning of Vidyāmātraveda*, 13 volumes.

Hui-chao was succeeded by Chih-chou, a native of Ssu-chow, during the Tang dynasty. The following works were written by him.

1. *Explanations of mystic eulogy on Saddharma Puṇḍarīka Sūtra*, 8 volumes.
2. *Memorials of Bramajāla Sūtra*, 2 volumes.
3. *A secret explanations on Cheng Wei Shih Lun*, 14 volumes.
4. *Previous record of memorials of Hetuvidyānyayapravesa Sūtra*, 2 volumes.
5. *Latter record of memorials of Hetuvidyānyayapravesa Sūtra*, 2 volumes.

After Chih-chou, the Dharmalakṣaṇa School declined.

There were many disciples of Hsuan-tsang who learned the *Abhidharma Kośa Sāstra*, without studying the Vidyāmātrasiddhi doctrines. Among those disciples, Pu-kuang, Fa-pao, and Hsin-t'ai were known at that time. They had written *Notes and memorials on Abhidharma Kośa Sāstra* and people considered them the Three Experts on that Sāstra. Besides that Kuei-chi also wrote a book entitled *A record of Abhidharma Kośa Sāstra* and the priest Huai-su had written the *memorials of Abhidharma Kośa Sāstra* both of which are lost. After that there was a Sramana of the Monastery of Great Clouds during the Tang dynasty, named Yuan-huei who had written *Commets and memorials on Abhidharma Kośa Sāstra* in 19 volumes. It is recognized as an important text for the Abhidharma Kośa Students. It was learnt that Yuan-huei's book was written at the request of Chia-tsa, the then Deputy Minister for Home Affairs. According to *Memoirs of eminent priests* states :

"After the two priests of Pu-kuang and Fa-pao have passed away, there is a master of law named Yuan-huei, born in the world; his eminent work entitled *Comments and memorials on Abhidharma Kośa Karika* is circulated over the area between Yellow and Yangtze rivers, capitals of Eastern and Western China; and even Hopeh, Shantung, Hupeh and Szechwan provinces."

Thung-ling's *Record of memorials of Abhidharma Kośa Sāstra* in 29 volumes and Wei-huei's *Notes on Abhidharma*

Kośa Sāstra are the books to explain the meanings of Yuan-huei's work, the *Comments and Memorials on Abhidharma Kośa Karika.*

Before Hsuan-tsang proceeded to translate the *Abhidharma Kośa Sāstra,* many Chinese Buddhist scholars were interested in studying Paramārtha's Chinese translation of that Sāstra. This Chinese version of *Abhidharma Kośa Sāstra* contained twenty-two volumes which along with sixty-one volumes of comments come to eighty-three volumes altogether.

After Hsuan-tsang's death on 13th October, of the 1st year of the Lin-ta period of the emperor Kao-tsung's reign of the Tang dynasty, his great disciple Hui-li, had written a biography of the master from his notes and records of conversation with Hsuan-tsang, when his labours were interrupted by death. Yen-tsung took up the uncompleted work, he collected and put the manuscripts of Hsuan-tsang and Hui-li in order, corrected mistakes and imperfections in Hui-li's five volumes, and expanded the biography into ten volumes. This work has been translated into French by Monsieur Julien and into English by S. Beal.*

D. TU-SHUN AND THE AVATAṀSAKA SCHOOL

The Avataṁsaka School or the Hwa Yen School, taken its name from the title of the *Buddavataṁsaka Mahavaipulya Sūtra,* meaning "*The Expanded Sūtra of the Adornments of Buddha,*" Nagārjuna is traditionally regarded as the first patriarch of the School, though Tu-shun, the first Chinese patriarch, may be considered its founder.

The *Avataṁsaka Mahāvaipulya Sūtra* is recognized by all Buddhists as the king of all Sūtras by its vast and comprehensive synthesis of all the threads in the web of the Dharma. The Sūtra was recorded and hidden in an iron tower and that this tower was opened by Nāgārjuna with the help of several grains of mustard seed. Inside he found three manuscripts of the Sūtra, the longest composed of countless stanzas, a medium one, and a third composed of only one hundred thousand stanzas; but as the first two were found to be beyond the power of the human intellect to grasp, only the shortest was used. Dr. Suzuki, the Japanese well-learned Buddhist scholar who speak about this Sūtra in high esteem. He says: "To my mind, no religious literature in the world can ever approach the

* see *A complete statement concerning Buddha and Patriarchs in all ages,* and *Memoirs of eminent priests.*

grandeur of conception, the depths of feeling and the gigantic scale of composition as attained by this Sūtra. It is the eternal foundation of life from which no religious minds can turn back thirst or only partially satisfied." There is also an old poem saying that if one has read the *Avatamsaka Sūtra,* one would not want to read any worldly book any more. Three Chinese translations have been made of this Sūtra:

First by Buddhabhadra, who arrived in China in 406 A. D., in sixty volumes, known as *Tsin Chin* or the *Old Sūtra;*

Second by Sikṣānada, about 700 A. D., in eighty volumes, known as the Tang Chin or the *New Sūṭra;*

Third by Prajñā, about 800 A. D., in forty volumes.

The treatises on this Sūtra are very numerous, the whole being known as the *Section of the Avatamsaka,* they include *A dictionary (sound and meaning)* of the *Avatamsaka,* by Hui-yuan about 700 A. D.

Tu-shun, the fouuder of the Avatamsaka School in China, who was a native of Wan Nien district. At the age of eighteen he entered to the monastery and learned Buddhism from the priest Tao-chen. He had liberated himself from the defilements and was free from all hindrances to be able to realize the six supernatural powers. He, therefore, was called by the emperor T'ai-tsung of the Tang dynasty at the court. One day the emperor said to Tu-shun, "I am feeling uneasy; how can you use your divine power to cure it?" Tu-shun answered immediately, "your inner unhappiness would be cured if you release all prisoners in the country." The emperor did so and his illness was over. The emperor gave him an imperial name as Ti-hsin. Tu-shun passed away in the 14th year of Chen-kuan period of the emperor T'ai-tsung's reign of the Tang dynasty (640 A. D.)*

Tu-shun had written two important books deal with the doctrine of the Avatamsaka as follows:

1. *Fa Chia Kuan Men* or *Contemplation on the Phenomenal Realm.* I volume.

2. *Wang Chen Haun Yuan Kuan* or *The Avatamsaka for Extinguishing Fales Thought and Returning to the Origin.* I volume.

He was followed by Chih-yen, who was born in the 20th year of Kai-hwang period of the emperor Wen Ti's reign of the Sui

* see *A complete statement concerning Buddha and Patriarchs in all ages* compiled by Nien-ch'ang.

dynasty (600 A. D.). When he entered the monastery at a young age, he used to pray before the Tripitaka and selected the first volume of the *Buddhavataṁsaka Mahāvaipulya Sūtra* and read it every day. Later on he became a closed disciple of Tu-shun and preached the doctrine of the *Avataṁsaka Sūtra.* He passed away in the 1st year of Chung-chang period of the emperor Kao-tsung's reign of the Tang dynasty (668 A. D.).

He was followed by Fa-tsang, who was born in the 17th year of Chen-kuan period of the emperor T'ai-tsung's reign of the Tang dynasty (643 A. D.). His grandfather was a Sogdian and was domiciled in China. He received instructions in Buddhism from the priest Divākara of Central Asia. When his age was twenty-two years old, he helped in the translation work of Hsuan-tsang. Subsequently, however, differences in view-point caused him to leave the translation bureau. Thereafter he independently labored to develop the doctrine of the priests Tu-shun and Chih-yen. It was thus that the theories of the Avataṁsaka came to be established and spread over China. We read further in the *Memoirs of Eminent Priests of the Sung Dynasty's* life sketch of Fa-tsang;

"Fa-tsang expounded the new version of the *Avataṁsaka Sūtra* for Empress Wu Tse-tien (ruled 684-705 A. D.), but he came to the theories of the ten mysteries of Indra's net, the Samadhi of the ocean symbol, the harmonizing of the six qualities, and the realm of universal perception, the chapters on which all constitute general or special principles in the *Avataṁsaka,* her Majesty became puzzled and undecided. Then Fa-tsang pointed to the golden lion guarding the palace hall by way of illustration. In this way he presented his new theories so that they were explained quickly and easily. The work was written by him, entitled *Chin Shih Tze* or *Discussion on the Golden Lion,* he enumerated ten principles, with their general or special qualities. Thereupon Her Majesty came to understand his real meaning." Also "due to his disciples failed to understand the mystic meaning of Indra's net, he then used a clever expedient. He used ten mirrors, arranging them, one each, at the eight compass points and above and below, in such a way that they were a little over ten feet apart from each other, all facing one another. He then placed a statue of Buddha in the center and illuminated it with a torch so that its image was reflected from one to another. His pupils thus came to understand the theory of passing from 'land and sea (the finite world) into infinity."

Fa-tsang passed away in the 1st year of Kai-yuan period of the emperor Hsuan-tsung's reign of the Tang dynasty (713 A. D.), at the age of seventy. He had written about sixty books of Buddhism. Among them the following are important:

1. *A commentary on the Laṅkāvatāra Sūtra*, 4 volumes.
2. *A commentary on Bramajāla Sūtra*, 6 volumes.
3. *An investigative record of Avataṁśaka Sūtra*, 20 volumes.
4. *The chapter of five sects of the Avataṁśaka Sūtra*, 5 volumes.
5. *The chapter of golden lion*, 1 volume.
6. *A commentary on Dharmadhātu Mirvikalpa*, 1 volume.
7. *Questions and answers of the Avataṁsaka*, 2 volumes.
8. *The outline of the Avataṁsaka Sūtra*, 1 volumes.
9. *Record of the meaning of Sraddhotpāda Sāstra*, 3 volumes.
10. *A separate record of Sraddhotpāda Sāstra*, 1 volume.
11. *Record of the meaning of Dvādaśanikāya Sāstra*, 2 volumes.

Fa-tsang was followed by his disciple Chen-kuan, who used to stay in the Monastery of Ch'ing-liang at the Wu-tai mountains of Shansi province. He began to write the *New commentary on the Avataṁsaka Sūtra* in the 1st year of Hsin-yuan period of the emperor Te-tsung's reign of the Tang dynasty (784 A. D.), and completed it by the 3rd year of Chin-yuan period of the emperor Te-tsung's reign of the same dynasty (787 A.D.). In the 7th year of Chin-yuan period, he was preaching the *New commentary on the Avataṁsaka Sūtra* at the Monastery of Ch'ung Fu at the invitation by the then governor of Ho-tung. He held the idea that the *Avataṁsaka Sūtra* speaks of four kinds of Dharmadhātu or realm of reality; those of phenomenon, of noumenon, of unimpededness between phenomenon and noumenon. He wrote a *Mysterious Mirror of the Avatamsaka Dharmadhatu*. He passed away in the 11th year of Yuan-ho period of the emperor Hsien-tsung's reign of the Tang dynasty (816 A. D.), at the age of seventy.*

*See *A complete statement concerning Buddha and Patriarchs in all ages.*

Chen-kuan was followed by the Dhyāna teacher Tsung-mi, who was a native of Ku-chow. He was going to appear for the civil examination which was being held in the 2nd year of Yuan-ho period of the emperor Hsien-tsung's reign of the Tang dynasty (807 A. D.), but he met the eminent Dhyāna teacher Tao-Yuan. He therefore, gave up the idea of entering government service and became a Buddhist monk. He studied the *Avataṁsaka Sūtra*, and wrote a letter to Chen-kuan to be his disciple. He had written ninety volumes of the *commentary and explanations on the Avataṁsaka Sūtra*. He died in the 1st year of Hui-chang period of the emperor Wu-tsung's reign of the Tang dynasty (841 A. D.). After his death, his body was burnt in Kuei-feng hills in accordance with Buddhist rites and several sarira relics were found among the jade coloured ashes.

In short, the basic doctrines of the Avataṁsaka School contain two aspects: the one is the connections between form and substance; the common illustration of wave and water indicate the idea. They describe the noumenal world as the "Realm of Principle" and the phenomenal world as the "Realm of Things". The noumenon is the substance of the Dharma-nature which lies within the Tathagatagarha, and from all time it is, through its own nature, self-complete and sufficient, It is neither stained by contact with defiling elements, nor purified by cultivation. That is why it is said to be by its own nature clear and pure. Its substance shines every where, there is no obscurity it does not illumine. That is why it is said to be all-perfect and brilliant. This noumenon may be compared to water, and phenomenon (meaning by this the affairs and things of the phenomenal world) to the waves of that water. The other is the entry into Nirvāṇa. If the people who having reached the highest stage of enlightenment through meditation, they no longer have any awareness of the phenomenal world, but neither are they conscious of the noumenal world. Moreover, even they have reached this stage, this does not mean that they are then merely to dwell forever after in Nirvāṇa. Thus the *Hundred Principles in the Ocean of Ideal of the Avataṁsaka* states:

"The experiencing the Buddha-stage means the emptiness of matter, absence of personal ego, and absence of phenomenal quality. However, having experienced entry into this stage, one may not dwell for ever after in calm extinction, for this would be contrary to the doctrines of Buddhas. One should teach what is beneficial

and joyous, and should study the expedients and wisdom of the Buddhas. It is in this stage that one should think about all these things." This because the Buddhas not only possess Great Wisdom but also Great Pity. This means that, having achieved Great Wisdom, they therefore do not dwell in the cycle of life and death; but having achieved Great Pity, they therefore also do not dwell in Nirvāṇa.

However its principles tenet, which is in line with Taoist Philosophy and Confucianism, was the belief in an absolute unity transcending all divergencies, in which even contraries were seen to be but forms of the Primal One.

Thus the Avataṁsaka School is established and is exists in China.

E. HUI-NENG AND THE SOUTHERN SECT OF ZEN BUDDHISM.

It has already been mentioned that the Zen School was established in China by Bodhidharma. It believed in direct enlightenment, disregarding ritual and Sūtras and depending upon the inner light.

The successor of Bodhidharma was Hui-K'e, Seng-tsan, tao-hsin, Hung-jen and Hui-neng who had been recognized as the sixth patriarch of the Zen School. Since then the Zen School has been divided into the Southern and Northern Sects, the former led by Hui-neng and the latter by Sheng-hsiu who was a staunch advocate of the doctrine of "watching over the heart."

Hui-k'e was a native of Lo-yang during the Northern Wei dynasty. His original name was Sheng-kuang. When Bodhidharma was retired to the Shao Lin Monastery in Hsun Mountains of Ho-nan and spent several years for meditation. Hui-K'e used to call on Bodhidharma for searching of Dhyāna teachings. A night with a heavy snowfall, Hui-k'e cut one of his arms to show his determination of learning Buddhism. Bodhidharma therefore, was very much impressed by him and admitted him as a disciple. Later on Bodhidharma handed on the silent teaching to Hui-k'e and then became second patriarch of the school in China, and was followed by four other Chinese patriarchs. Though they taught numerous disciples, they were very strict about handing down the doctrine, and chose their successors with the great care.

The last but one of the five Chinese patriarchs, Hung-jen lived in Hwang-mai of present Hu-peh province. During his time, there was a Cantonese wood-cutter whose lay surname was Lo. He

was so unlucky a person that his father died when he was only three years old, leaving his mother poor and miserable. Once he happened to hear someone reciting the *Vajrachedika Sūtra* while he was selling firewood in the market. He was deeply impressed by the words: "Thought should spring from a state of non-attachment," and asked from where such teaching could be obtained. Upon hearing of the patriarch Hung-jen, he immediately went to Hwang-mai district to pay homage to the patriarch. He was asked by the priest Hung-jen that where did he belong to and what did he expect to obtain from him. He replied, "I am a commener in Ling-nan and I have travelled far to pay you respect and request for nothing but Buddhahood." You are a native of Ling-nan; and moreover, you belong to the aborigine. How can you expect to be a Buddha?" said Hung-jen. He answered: "Although there are Northen people and Southern people, north and south make no difference to their Buddha-nature. An aborigine is different from Your Holiness physically, but there is no difference in our Buddha-nature." Hung-jen then realized that the man is wise and order him to join the crowed work.

For eight months, Hui-neng was employed as the lowest menial tasks, and then the time came for Hung-jen to choose his successor. In order to make sure of choosing wisely, Hung-jen asked his disciples to submit the stanzas to him for his consideration. One of them, Sheng-hsiu, who was also an instructor of the monastery, wrote the following, which was heartly admired by the others.

The body is like the sacred Bodhi Tree,
From dust ever keep it free,
The mind....a reflecting mirror,
Let not dust, be its cover.

When the wood-cutter, who had been given the religious name of Hui-neng, heard of this stanza, he asked some one to read it to him, whereupon he replied with another which showed that his understanding of the Dhyāna doctrine was much superior to that of Sheng-hsiu. It ran:

Where no Bodhi Tree,
There is no mirror,
Nothing, nothing at all,
Where the dust will be cover?

Hung-jen, the fifth patriarch was so pleased with his reply, which indicated such a profound understanding of the doctrine, that

he handed his bowl and robe, the signs of the partriarchate; but this was done secretly because he realized that the other monks would be jealous of the honour which had been done to the illiterate monk. Hui-neng then fled to the South, where he established his Sect of Dhyāna at Tsao-hsi. He passed away in the Ist year of Kai-yuan period of the emperor Hsuan-tsung's reign of the Tang dynasty (713 A. D.). Emperor Hsien-tsung conferred on the sixth patriarch the Posthumous title "Ta Kam Chan Shih" or "the Great Mirror Dhyāna Teacher" and wrote the epigraph "Harmonious spirit shines forth divinely," for the pagoda where he buried. Meanwhile, Sheng-hsiu, who had written the first stanza, founded a rival sect in the North, but in spite of royal patronge it soon became extinct, while Hui-neng's sect spread as far as Japan and Korea.

The Southern Sect became prominent later, producing the Nan-yao and the Ching-yuan schools; the former came to be led by Ma-tsu and the latter by Shih-t'ou. The Nan-yao or the Southern Holy Mountain School was founded by Hui-neng's famous disciple, Huai-jang (680-744 A. D.). In the *Record of the sayings of Huai-jang* appears this account:

"Ma-tsu i.e. Tao-i lived in the Vihara of Preaching Dharma on the Nan-yao mountain. He occupied a solitary place, but in which all alone he practised meditation and paid no attention to those who came to visit him. The master (i.e. Huai-jang) one day kept grinding bricks in front of the hut, but Ma-tsu paid no attention. This having gone on for a long time, Ma-tsu at length asked the master what he was doing. He replied that he was grinding bricks to make a mirror. Ma-tsu asked him how bricks could make a mirror. The master replied that if grinding bricks could not make a mirror, how was it possible for meditation to make a Buddha ?" To say that meditation could not make a Buddha was as much as to say that spiritual cultivation cannot be cultivated. Again from the *Record of Ma-tsu's sayings*. "The question was asked in what way spiritual cultivation could be effected, the master i.e. Ma-tsu answered: 'Spiritual cultivation does not belong to the class of the cultivable. If it be maintained that it can be obtained by cultivation, then, when it has been cultivated, it can also be lost as in the case of the Sravaka (ordinary adherents). If we maintain that it is not cultivable, then it is like the common man."

The method of spiritual cultivation is neither to cultivate it, nor not to cultivate it, it is cultivation by non-cultivation. Ma-tsu

passed away in the 4th year of Chin-yuan period of the emperor Te-tsung's reign of the Tang dynasty (788 A. D.).

Ma-tsu was followed by Huei-hai who used to live at Pai Chang Hills in Hung-chow. He wrote a ceremonial rules for the intuitional school, entitled *Pai Chang Ch'ing Kwei* or the *Monasterial Laws of Pai Chang*. It was observed by the Chinese Buddhist moks through out the country. He died in the 9th year of Yuan-ho period of the emperor Hsien-tsung's reign of the Tang dynasty (814 A. D.), at the age of ninety-five. He taught his pupils in using a peculiar method, pointing to the Real directly without interposing ideas and notions about it. The following is an example:

Huei-hai was asked, "How can one attain the Great Nirvāṇa?"

"Have no Karma that works for transmigration."

"What is the Karma for transmigration?"

"To seek after the Great Nirvāṇa, to abandon the defiled and take to the undefied, to assert that there is something attainable and something realizable, not to be free from the teaching of opposites—this is the Karma that works for transmigration."

"How can one be emancipated?"

"No bondage from the very first, and what is the use of seeking emancipation? Act as you will, go on as you feel—without second thought. This is the incomparable way."

Huei-hai's final remark must not, however, give the impression that Dhyāna is just living lazily and fatuously in the present and taking life it comes. If this be used as a formula for grasping the reality of Dhyāna, "What is the Tao?" "Walk on," he shouted. Thus whenever you think you have the right idea of Dhyana, drop it and walk on.

From Huei-hai, arose the two later sects: The Lin-chi and the Kuei-niang.

The Lin-chi Sect made much headway. It pushed out the other sects, and spread widely over the North and the South of China. The founder of this Sect was I-hsuan (died in 867 A. D.), who received the Dhyāna doctrine from Hsi-yun. Hsi-yun lived for many years on a mountain called Hwang-po, which lies to the west of the city of Nan-chang in the Kiang-si province and which gives its name both to him and to his interpretation of the Dhyāna thoughts. He was third in the direct line of descent of Hui-neng, the sixth patriarch, and a "spiritual nephew" of Venerable of Huei-hai. Holding in esteem only the intuitive method of the Highest

Vehicle, which cannot be communicated in words, he taught nothing but the doctrine of universal mind; holding that there is nothing else to teach, in that both mind and substance are void and that the chain of causalty is motionless. It (mind) is like the sun riding through the sky and emitting glorious light, uncontеminated by the finest particle of dust. To those who have realized the nature of reality, there is nothing old or new and conceptions of shallowness and depth are meaningless. Those who speak of it do not attempt to 'explain' it, establishing no sects and opening no door or windows. That which is before you is it. Begin to reason about it and you at once fall into error. Only when you have understood this will you perceive your oneness with the original Buddha-nature. Therefore his words were simple, his reasoning direct, his way of life exalted and his actions unlike those of other men. His great disciple I-hsuan, the founder of the Lin-chi Sect also said:

"The men of to-day who engage in spiritual cultivation fail to achieve their ends. What is their fault? Their fault is not having faith in themselves (i. e. in their own inner light)." Also there is another passage. "You people who are engaged in spiritual cultivation who wish to achieve the Buddha doctrine, for you there is no place for using effort. The only way is to do the ordinary things and nothing special, to relieve your bowels and to pass water, to wear clothes and to eat, when tired to lie down, as a simple fellow to laugh at yourself over these matters—through indeed the wise men understands their significance." The man engaged in special cultivation needs to have adequate faith in himself and to discard everything else. There is no need to exert ourself in special spiritual cultivation outside the common round of daily living, but only whilst in the midst of the common round of daily living, to be conscious of no object and to have no thought. This then is the striving in non-striving, the cultivating in non-cultivating.

The Kuei-niang Sect was founded by the Dhyana Master Ling-yu a native of Fu-chow. He became a Buddhist monk at the age of fifteen, and studied the Mahāyāna and Hīnayāna Buddhism in the Lung Hsin Monastery of Hang-chow, the capital of Chekiang province. At the age of twenty-three, he visited Kiang-si province and at the feet of the priest Huei-hai to learn the Dhyāna doctrine. After that, he went to Kuei hills, where he built a temple for the propagation of Dhyāna Buddhism. He died at the age of eighty-three. His disciple Hui-chen lived at Niang hills, who preached

his master's teachings. He thus established a popular Sect which was called the Kuei-niang Sect. Unfortunately this Sect disappeared soon after Ling-yu's and Hui-chen's death.*

From Shih-t'ou's School arose the three later Sects: the Tsao-tung, the Yun-men and the Fa-yen. The successors of Shih-t'ou were Wei-yen of Yo-shan in the one side and Tao-wu of Tien-wang in the other.

The Dhyāna Master Shih-t'ou whose lay surname was Cheng. He used to stay at the Southern Monastery of Heng Hills. There was a stone located on the east side of the monastery, and it was as big as a terrace. He once built a hut on the top of a rock, where he used to do meditation. He therefore, was called by the people as Stone Monk. He wrote a book called *Ts'an Tung Hsi* or *A Treatise on Alchemy*.

The successors of Wei-yen were Tan-hsueh of Yun-yen, Liang-chieh of Tung-shan and Pen-shih of Tsao-shan. The last two founded a Tsao-tung Sect. They held the idea that when a man was passing from delusion to enlightenment, he left one's motal humanity behind and entered into sagehood. After that has come about, the sage's manner of life is no different from that of the ordinary man. That is to say, the sage is a kind of man, who is one at ease with himself, one liberated. As Liang-chieh puts it: "The Master on one occasion was fording a river with one Mi, and he asked Mi what sort ef action crossing a river was. The reply was that it was an action in which the water did not wet the feet, The Master said: 'Most Reverend Sir, you have declared it.' Mi asked him how he would describe it, and the Master replied: 'The feet are not made wet by water:' "§

His disciple Tsao-shan (i. e. Pen-hsih) also said: "The ordinary mind is the Tao." the sage's mind is the ordinary mind. This is described as leaving sagehood behind and entering mortal humanity. To leave sagehood behind and enter mortal humanity is spoken of as a "falling into." But "falling into" may also be described both as a falling from sagehood and as rising above sagehood. This rising above sagehood is what is described as "over beyond the top of a hundred-foot bamboo-cane rising yet another step."†

The successors of Tao-wu of Tien-wang were Ts'ung-hsin of Lung-tan, Hsuan-chieh of Te-shan and I-tsun of Hsuh-feng.

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* see *A continuation of the Collection of Important the Lineage of the Doctrinal School.*

§ see *Records of T'ung-shan's Sayings.*

† See *Records of Tsao-shan's Sayiugs.*

The priest Ts'ung-hsin of Lung-tan was initiated by the priest Tao-wu of Tien-wang. He served him with utmost diligence. One day he approached his master with the following words: "Since I came here I have not heard yon once point out the essence of the doctrine to me." The master answered: "Since you came to me I have never failed to point out to you the essence of the doctrine." "When have you done so?" Asked Ts'ung-hsin, "When you raised thc tea cup and brought it to me, I have never failed to receive it; wben you put your palms together in respectful address, I have never failed to bow my head. Tell me when did I not teach you the doctrine?" Ts'ung-hsin remained silent for a long time. The master continued: "If you wish to behold you have to behold directly and in an instant; if you insist on mentation in realizing the essence you will deviate far from the aim." Thereupon Ts'ung-hsin beheld in a flash what the master meant.

I-tsun received the instruction of Dhyāna Buddhism from Hsuan-Chieh. He had built a Dhyāna Monastery at Hsueh-feng of Fu-chow during the period of the emperor I-tsung's reign of the Tang dynasty. He passed away in the 3rd year of Kai-ping period of the emperor T'ai-tsu's reign of the Liang empire of the Five Dynasties (909 A. D.), at the age of eighty-seven.

From I-tsun arose the two later Sects, the one was Yun-men and the other Fa-yen; the former came to be led by Wen-an and the latter by Wen-i.

The Yun-men Sect was founded by Wen-an, a native of Chia-hsin district of Chekiang province. He resided at Yun-men hills for the preaching of his Dhyāna doctrine, therefore it has been called the Yun-men Sect. According to Wen-an's teaching the mind is empty like empty space and does not retain one single thing, not even consciousness of emptiness. Although the sage does all the ordinary things, he is not attached to them, nor is he caught in their tils. Yun-men said:

"To have discussed affairs all day and yet have nothing come across your lips or teath, nor to have spoken a single word. To have eaten rice and worn clothes all day and yet not have run against a grain of rice or to have touched a thread of silk."*

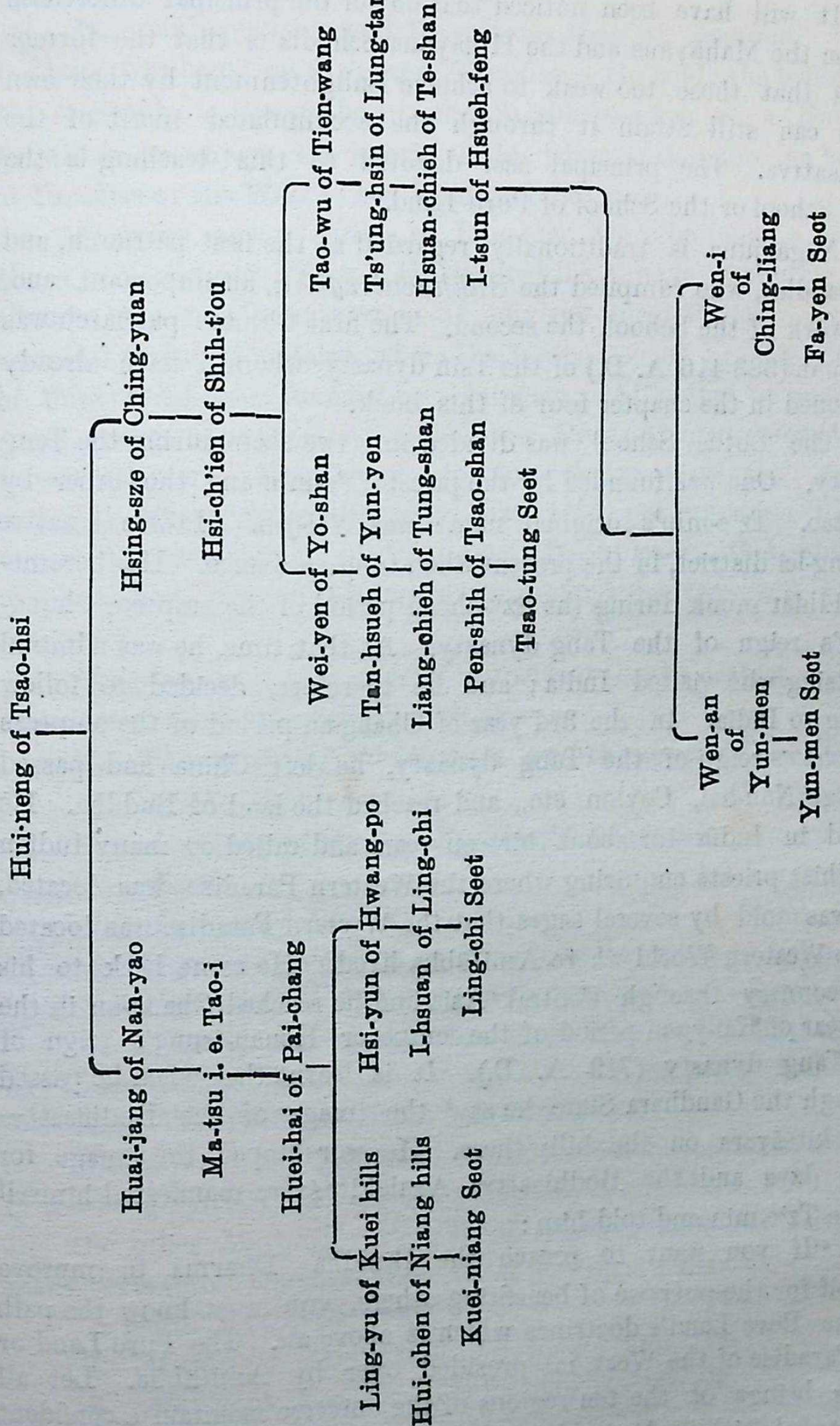
The Fa-yen Sect was fyunded by Wen-i, who lived at Ch'ing-liang hills of Nanking. He used to preach about the six characteris-

* see *Records of the Saying of the Sthaviras of the Dhyana School of the Former Ages.*

tics found in everything—"whole and parts;" "unity and diversity;" "entirety and (its) fractions." He also preached that the Three Worlds* are presentation only; and also that the Three Worlds are only mind. This Sect is extinct in China at present, but it spread to Korea.

The Dhyāna School in China divided into the Northern and the Southern Sects under Sheng-hsiu and Hui-neng respectively. The Northern Sect continued as a unit, the Southern Sect divided into five schools, the following diagram shows the development of the Southern Sect of Dhyāna Buddhism in China.

* Three Worlds refers to the grand divisions of the realm of transmigratory existence, the world of desire (Kamadhatu), the world of Form (Rupadhatu) and the world without form (Arupyadhatu.)


Hui-neng of Tsao-hsi
Huai-jang of Nan-yao
Ma-tsu i. e. Tao-i
Huei-hai of Pai-chang
Ling-yu of Kuei hills
Hui-chen of Niang hills
Kuei-niang Seot
Hsi-yun of Hwang-po
I-hsuan of Ling-chi
Ling-chi Seet
Hsing-sze of Ching-yuan
Hsi-ch'ien of Shih-t'ou
Wei-yen of Yo-shan
Tan-hsueh of Yun-yen
Liang-chieh of Tung-shan
Pen-shih of Tsao-shan
Tsao-tung Seet
Tao-wu of Tien-wang
Ts'ung-hsin of Lung-tan
Hsuan-chieh of Te-shan
I-tsun of Hsueh-feng
Wen-an of Yun-men
Yun-men Seot
Wen-i of Ching-liang
Fa-yen Seot

F. TWO SECTS OF THE LOTUS SCHOOL.

It will have been noticed that one of the principal differences between the Mahāyāna and the Hīnayāna Schools is that the former asserts that those too weak to achieve Enlightenment by their own efforts can still attain it through the accumulated merit of the Bodhisattva. The principal sect devoted to this teaching is the Lotus School or the School of Pure Land.

Nāgārjuna is traditionally regarded as the first patriarch, and Vasubandhu, who compiled the *Sukhāvatīvyūha*, an important canonical work of the School, the second. The first Chinese patriarch was Hui-yuan (333-416 A. D.) of the Tsin dynasty, whom I have already mentioned in the chapter four of this book.

The Lotus School was divided into two sects during the Tang dynasty. One was founded by the priest Tz'e-min and the other by Shan-tao. Tz'e-min's original name was Wei-jen. He was a native of Tung-lei district, in the present Shan-tung province. He became a Buddhist monk during the Szu-sheng period of the emperor Chung-tsung's reign of the Tang dynasty. At that time, he was admired by I-tsing who visited India; and he therefore, decided to follow I-tsing to India. In the 3rd year of Chang-an period of the empress Wu-chao's reign of the Tang dynasty, he left China and passed through Nan-hai, Ceylon etc., and reached the land of Buddha. He stayed in India for about thirteen years and called on many Indian Buddhist priests enquiring where the Western Paradise was located. He was told by several sages that the Western Paradise was located in the Western World where Amitābha lived. He came back to his own country through Central Asia and he reached Chang-an in the 7th year of Kai-yuan period of the emperor Hsuan-tsung's reign of the Tang dynasty (719 A. D.). It is learnt that when he passed through the Gandhara State, he saw the image of the Bodhisattva Avalokiteśvara on the hill there. He worshipped the image for seven days and the Bodhisattva Avalokiteśvara manifested himself before Tz'e-min and told him:

"If you want to preach the Buddha Dharma, to improve oneself for the purpose of benefiting others, you must know the path of the Pure Land's doctrines which is above all. The Pure Land or the Paradise of the West, is presided over by Amitābha. Let all living beings of the ten regions of the universe maintain a confident and joyful faith in Amitabha and call upon his name to concentrate their longings on a rebirth in the Paradise, to see Amitābha and me, and to obtain the greatest of all pleasures."

After his return to China, he devoted his life to the preaching of Amitābha's doctrines.*

Tz'e-min's system was different from that of Shan-tao, whose teaching was based on the idea of Tan-luan. He holds the belief that the Amitābha is Reward-body, the Sambhoga-kāya of a Buddha, in which he enjoys the reward of his labours; therefore, he looked at Paradise of the West as the Land of Reward.

Shan-tao was a native of Ling-tze. Once he found a copy of the *Aparimitayuḥ Sūtra.* He devoted his time in rendering into Chinese the wonderful system of sixteen meditations. He had been in Lu-shan mountains, where the Louts School or the School of Pure Land was founded by Hui-yuan. After that he retired to Chung-nan hills, where he studied the *Pratyutpanna-samāddhi* for several years. Then he went to Chin-yang to learn the *Aparimitāyuḥ Sūtra* from the priest Tao-ch'ao and preaching its doctrines in the capital of Chang-an. It is learnt that Shan-tao was the first one in his age to understand the true will of the Buddha.§

Shan-tao composed several important books dealing with the doctrines of the Lotus School; such as:—

1. *The path of meditation and thoughts of the School of the Pure Land,* 1 volume.
2. *A commentary on Buddhabhāshitamitāyurbhuddha Sūtra,* 4 volume.
3. *Hymns of Dharma affairs,* 1 volume.
4. *Hymns of rebirth in Western Paradise,* 1 volume.
5. *Hymns of Pratyutpanna-samāddhi,* 1 volume.

It is learnt that during his time, Chinese Buddhist monks had converted the whole Chang-an and even the Emperor Kao-tsung to become followers of the School of Pure Land.

There were two groups of the Lotus School that existed prior to the Tang dynasty; one was the group of Amitābha's Pure Land and the other Maitreya's Pure Land. Both groups had translated many texts into Chinese, of these the following is a list:—

A list of Maitreya's group:

1. *Maitreya Parīpritchtcha,* by An Shih-kao.
2. *Maitreya Parīpritchtcha,* By Bodhiruchi.

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* see *Memoris of spiritual priests* and *Memoirs of eminent priests under the Sung dynasty.*

§ See *Records of the linage of Buddha and patriarchs.*

3. *Maitreya Vyākaraṇa*, by Dharmarakṣa.
4. *Maitreya Vyākaraṇa*, by Kumārajīva.

A list of Amitābha's group:

1. *Amitābha Vyūha Sūtra*, 2 volumes, by An Shih-kao.
2. *Amitābha Vyūha Sūtra*, 2 volumes, by Chih-chien.
3. *Amitābha Vyūha Sūtra*, 2 volumes, by Dharmarkaṣa.
4. *Aparimitāyuḥ Sūtra*, 2 volumes, by Saṅghavarma.
5. *Aparimitāyuḥ Sūtra-Sāstra*, 1 volume, by Bodhiruchi.

The group of Maitreya's Pure Land, after Tao-an passed away, declined; while the group of Amitābha's Pure Land was spread over the North China due to Tan-luan's propagation of it. He was a man of Yen-men, a place near the Wu-tai mountains of Shansi province. He entered the life of the monastery at a yonng age. He was keenly interested in the *Four Sastras* (1. *Prāṇyamūla Sāstra Tika;* 2. *Sata Sastra;* 3. *Dvādaśanikaya Sāstra; and* 4. *Mahāprājñāpāramitā Sāstra*) and the meaning of Buddha-nature. He had visited the Taoist T'ao Hung-chin of S. China, and received ten volumes of Yogist canons from him. On his return to Lo-yang, he met Bodhiruchi, who gave him the *Aparimitāyuḥ Sūtra* and said: "You will liberate yourself if you meditate according to the doctrine." Tan-luan, therefore, received it and was fired with the Yogist canons. He devoted his whole life to the propagation of the doctrine of the Lotus School. He passed away in 542 A. D. at the age of sixty-seven. After Tan-luan's death, Tz'e-min and Shan-tao continued to preach the doctrine of Amitābha's sūtra.*

The Lotus School is the popular Buddhist Sect of reciting the name of Amitābha. From the observation of its appearance, this Sect seems to be superstitious. But if we carefully study its doctrine, we shall find that it is consistent with the theory that Matter is Void and Voidness is Matter, and the theory of cause and condition. To my knowledge, the Abmitābha Buddha is like a magnetic stone and the people who recite his name, are like pieces of iron. As the iron is attracted by the magnet, those who recite the name of Amitābha Buddha will be attracted and be reborn to the Pure Land of this Buddha. The iron is the cause and the magnet is the condition, and the mind that recites the name of the Buddha is the cause and the Buddha's Vows are the conditions. The magnetic power is produced from the orderly arrangement of

* See *A Continuation of memoirs of eminent priests.*

the molecules of iron, and when the mind is concentrated on the recitation of the Amitābha's name, the thoughts are also arranged in a proper order and thus an attractive power is produced which enables one to be reborn to the Pure Land of the Amitābha Buddha. When a piece of iron becomes magnetic, the quantity of the iron is neither increased nor decreased. In the same way when an ordinary man becomes a Buddha, his Buddha-nature is neither increased nor decreased. Furthermore, the Pure Land is not apart from the mind, and it is created by the mental power of Amitābha Buddha and of those people who recite his name.

There are, however, many methods of Buddhist experiments, the first step being an easy way for people to be in the Pure Land by reciting the name of this Buddha. This School is still in existence in China.

G. TAO-HSUAN AND THE VINAYA SCHOOL

It is said that the Buddha, after the first watch of the night, when the moon was shining brightly and all the stars were in the sky, but no sound within the quiet grove, was moved by his great compassion to declare to his disciples the following testament of his law. He spoken as follows:

"After my decease, you cought to reverence and obey the Vinaya (rules for moral discipline) as if it were your master (i. e. in my place) as a lamp shining in the dark, or as a jewel carefully treasured by a poor man. The injunction I have ever given, these you ought to follow carefully and obey, and treat, in no way, different from myself."

After the Nirvāṇa of the Buddha, his disciples held the first Council at Rajagrha and recited the disciplinary rules of the Master and formed them into a code for the Bnddhists to follow in future. The significance of observing the Rules is to change one's fashion of life, so as to adapt it for the experiments. The lay Buddhists should take the three Refuges under the Buddha, the Dharma, and the Saṅgha, and observe the Five Precepts of not killing, not stealing, not committing adultery, not drinking intoxicating liquors and not lying. While the monks observe the Rules of a Buddhist monk, and as they are in the position of teachers their Rules are more strict. When the Rules are more strict, they enable the mind and body to be much free from the desires, and thus one's intruments for experiment are finer and it enables him to analyse the different psychical conditions in a finer way and give them a proper

treatment. Therefore there is a deep meaning in the observation of the Rules. When the Europeans saw the monastic life in China, they regarded it as an inhuman life. This was because they only knew to search truth in the external matter and that they did not know to search it from the internal mind. In Buddhism mind and matter are not regarded as two separate objects, and if the mind is used to search for matter, the mind is tired for nothing and the nature of matter is also lost. If one purifies his mind first to make it free from external disturbances, he will then be able to discern the nature of matter as it really is. He will not only be able to understand the truth, but he will be also to make the greatest possible use of it. Otherwise what is obtained externally, makes the mind impure and burdens it, and thus it creats the 'poisons' of carving, hatred, lustful desire and killing. So the observation of the Rules by the Buddhists are making their mind and body to be free from the desires, and thus one's power of wisdom may become greater. Therefore, Vinaya Piṭaka is the most important part of the Buddhist canons and each sect in India and China, possesses a Vinaya Piṭaka of its own. But many of these texts, in their original form, are lost and are found only in Chinese.

The Vinaya-Pitaka preserved in Chinese are the following:—

1. The *Vinaya-Piṭaka* of the Mahāsāṅghikah School in 84 chapters.
2. The *Vinaya-Piṭaka* of the Sarvāstivāda School in 61 chapters.
3. The *Vinaya-Piṭaka* of the Mahīśāsakāh School in 30 chapters.
4. The *Vinaya-Piṭaka* of the Mulasarvāstivāda School and
5. The *Vinaya-Piṭaka* of the Dharmagupta School in 60 chapters.

The latter is also known as the *Vinaya-Piṭaka in Four Divisions*, and it is more popular among the Chinese Buddhists. It was translated into Chinese by a Kashmiri Buddhist scholar named Buddhayasas in the year 405 A. D. The translation of the *Dharmagupta Vinaya* was commenced in 410 A. D., and completed in 413 A. D.

The Vinaya School in China is said to have been founded by Hui-kuang the eminent Buddhist monk of Northern Wei dynasty, whose disciples Tao-yun and Tao-hui wrote several volumes of the *Memorial of the Vinaya-Piṭaka of the Dharmagupta School.* This laid the foundation of the school.

During the reign of the Tang dynasty, the school was divided into three sects:—

1. The Sect of Southern Hills founded by Tao-hsuan.
2. The Sect of Eastern Stupa founden by Huai-su.
3. The Sect of Hsiang-pu founded by Fa-lee.

Fa-lee and Huai-su, each had written comments and explanations on the Dharmagupta School, generally the former is called *An old copy of comments and explanations* and the latter is *A New copy of comments and explanations.* There are some conflicts about the ideas in these "old and new copies of comments and explanations on the Dharmagupta School" between followers of Fa-lee and those of Huai-su. Because the Sect of Eastern Stupa was backing the *Sāstra of Satya-siddhi,* they held the opinion that the embodiment of commandments is neither matter nor mind, neither phenomenal nor nounenal. But the Sect of Hsiang-pu was based on the *Mahā-vibhāśā Sāstra* and *Abhidharma Kośa Sāstra,* so they say that the embodiment of commandments is the Rupa as "material form or matter which is underived (non-utpādā) and which is derived (utpādā). The doctrines of the Southern Hills Sect is also based on the Satya-siddhi, which seem to be the Hīnayāna, but Tao-hsuan still recognized that Sāstra as Mahāyāna Buddhism. His opinion of embodiment of commandments is different from the sects of Fa-lee and Huai-su; he declared that the embodiment of commandments was a material Dharma. All "things" are divided into two classes physical and mental; that which has substance and resistance is physical, that which devoid of these is mental. The Southern Hills Sect of Vinaya-dharma-guptaka School was spreading over the country at that time. The founder of that Sect, the Master of Law, Tao-hsuan, who had written many texts on Buddhism, a few important ones of which are given below:—*

1. *A revised Karma according to the disposition in the Katurvarga-vinaya of the Dharmagupta-nikaya,* 4 volumes.
2. *A record of the region of Sākyamuni,* 2 volumes.
3. *A collection of the authentic records of the controversies between Buddhists and Taoists in ancient and modern times,* 4 volumes.

* See *Memoirs of spiritual priests* and *A catalogue of the teaching of Sakyamuni (compiled) in the Kai-yuan period.*

4. *An enlarged collection of (miscellaneous writings on) propagation and illustration (of the teaching of Buddha),* 40 volumes.
5. *A catalogue of the Budddist books, (compiled) under the great Tang dynasty,* 16 volumes.
6. *A continuation of the memoirs of eminent priests,* 40 volumes.
7. *A record of performance of Tao-hsuan,* 3 volumes.
8. *A commentary on Karma,* 8 volumes.
9. *A record of meaning of ten Vinaya,* 3 volumes.
10. *A record of Bhikshuni,* 3 volumes.

Tao-hsuan who died in 667 A. D., laid little stress on doctrine but considered strict discipline essential to religious life. Though no longer of great importance as a sect, it has contributed greatly to the practice of Buddhism in China as a whole, all other sects, with the single exception of the True Words Sect, having borrowed their regulations from it.

H. THE FOUNDATION OF THE ESOTERIC SCHOOL

The Esoteric School is said to be opposed to the other schools, which comprised all teaching of Lord Buddha Sākyamuni (Buddha of Nirmāṇa-kāya); and it is based on the doctrines of Vairocana, who is called the Buddha of Dharma-kāya. The special features of this school is the emphasis on the worship of a large number of gods and godesses, most of whom are identical with Hindu gods and godesses. The practise of the school is to recite the Mantra as with the fingers twisted in certain positions and with the mind concentrated on certain subjects. The combination of the body, the mouth and the mind in harmonius correspondence, will naturally enable one to know one's true mind and understand the true nature of all things.

Its introduction into China has been traced to Po Srīmitra, who lived in the Western Tsin dynasty between 307 and 312 A. D., and was a pioneer of the esoteric. He had rendered the *Mahāmayūri* and *Vidyaragni and Mahābhishekardidhāraṇī Sūtra* and other Dhāraṇīs into Chinese. He did not communicate his true lore to the general public, but to only one or two of his confidential disciples, so that, the school made little progress in China.*

During the period of four hundred years that intervened

*See *Memoirs of spiritual priest* and *A collection of the meanings of the (Sanskrit) names translated (into Chinese).*

between Po Srimitra and Amoghavajra, a number of Dhāraṇīs and texts of allied nature appeared in China, such as:

1. *Anantamukha-sadhaka-dhāraṇī*, Translated by Chih-chien
2. *Puchpakuta-sūtra*, Chih-chien.
3. *Mahāmayūri-vijrajni-sūtra*, Kumārajīva.
4. *Mahāprajñāpāramitā-aparajita-dhāraṇī*, Kumārajīva.
5. *Vajra-mandu-dhāraṇī*, Jnanagupta.
6. *Mahātedjas-dhāraṇī*, Jnanagupta.
7. *Anantamukha-sadhaka-dhāraṇī*, Jnanagupta.
8. *Sapta-buddhaka-sūtra*, Jnanagupta.
9. *Dvādaś-abuddhaka-sūtra*, Jnanagupta.
10. *Muni-riddhimantra*, Dharmarakṣa.
11. *Bhādra-māyakara-riddhimantra*, Dharmarakṣa.
12. *Padma-achintamani-dhāraṇī sūtra*, I-tsing.
13. *Mahāmayūri-vijrajni-sūtra*, I-tsing.
14. *Saptatathāgata-pūrva-praṇidhāna-viśeṣa-vistara*, I-tsing.*

According to the point of view of the Esoteric School, there are distinguishing features of Buddhism. One is practial and the other theoritical. The former is exemplified in the use of Yoga, and generally in the adoption of superstitious rites in the worship of Sakti. The latter is shown in the belief in a universal principles, that is unaffected by any circumstances of time or space.

The foundation of the Esoteric School in the Tang dynasty was actually due to the achievements of Subhākarasinga and Vajramati and it was developed by Amoghavajra. Subhākarasinga arrived in Chang-an, the capital of the Tang dynasty in 716 A. D., when he was eighty years old. He lived in the Nālandā Monastery and learnt at the feet of Dharmagupta for several years. His teachings are that all the people should understand that the coners of the world are filled with counter-forces or forces working against our Siddhi, which they conceived as evil-working goblins; that above this world there are powerful beings, able to protect those who invoke them; that the devotee has only to choose well, and to recite the proper formula. Vajramati, learned the doctrine from Nāgārjnana, the great disciple of Nāgārjuna at Ceylon. He is reputed to have founded the Esoteric School in 719-720 A. D. He was the master of Amoghavajra.

* see *A catalogue of the teaching of Sakyamuni, (compiled) in the Kai-yuan period.*

Amoghavajra was a Sramaṇa of North India. He came to China in 719 A. D., when he was only twenty-one years old, following his master Vajramati, who then about fifty-eight years old. After death of his master, Amoghavajra gave an impetus to the study of Tantrayāna. He has left a note about himself which is quoted below:

"From my boyhood I served my late Master (Vajramati) for fourteen years, and received his instruction in the doctrine of Yoga. Then I went to the five parts of India, and collected several Sūtras and Sāstras, more than 500 different texts, which had hitherto not yet been brought to China. In 746 A. D., I came back to the capital. From the same year till the present time (771 A. D.), I translated seventy-seven works in more than one hundred and twenty volumes." Besides the translations he also introduced a new alphabet for the rendering of Sanskrit and the All-souls-festival (V. Ullambana), so universally popular in China to the present day. He is the chief representative of Buddhist myticism in China; he succeeded in spreading it widely in China through the patronage of three successive emperors-viz, Hsuan-tsung, who prohibited his intend retirement to India, Su-tsung and Dai-tsung of the Tang dynasty.

His teachings will be guaged from the short quotations from the esoteric works, which are rare and concise.

"Man is not, like the banana, a fruit without a kernel. His body contains an immortal soul, which the Chinese Tantrists say, has the face of a child. After death, the soul descends to the hells to be judged there. Pardon of sins, preservation from punishments, so often promised to the devotees, are explained by the Tantrists, not as a derogation from justice, but as the effect of an appeal made in favour of the guilty soul, by some transcendent protector. That appeal obtains for the soul a new life, a kind of respite during which it can ransom itself by doing good work, instead of expiation by the torments of hell. The sect believes that the internal judges prefer the ransom as more fruitful than the expiation, and always willingly grant the appeal of any who solicits that favour. Any one, who having been a devour Tantrist, has asked before his death to be reborn in the domain of such or a such Buddha, is supposed to have claimed it himself, and it is granted to him according to his request. As to those who have done nothing to save themselves, sinners and unbelievers, their relatives and friends, or the bonzes, may interject an appeal in their favour, even after their death...The

devotion of the Tantrists to the salvation of the dead is very great."*

He was popular not only among the Chinese Buddhists, but was also liked by the Tang Emperor. The emperor Hsuan-tsung gave him the title "Chih-tsang" or Wisdom-repository. In 765 A. D., he received, besides an official title, an honourable title of "Ta Kuang Chih San Tsang" or Tripiṭaka Bhadanta. The emperor Dai-tsung gave him, when he died in 774 A. D., the rank of a minister of state, a "Ta Pien Chin Kwang Chih San Tsang" or Great Eloquence Correct Wide Wisdom, postumous title. He was commonly referred to as Pu-khon, Amogha.

The doctrine of the Esoteric School never became wholly acceptable to the Chinese but it spread in Japan and exists to the present day. A Japanese named Kobo Daishi who came to China, learned the secret of Mantra and founded a sect there known as Shingon.

During the last few decades it has been re-introduced into China as the Eastern Esoteric Sect and has a small following, especially in Southern China. The Western Branch of the School is commonly known in China as the Tibetan Esoteric Sect, but is sometimes called the Lotus Sect, the latter name having special reference to Padmasaṁbhava, the Lotus-born Teacher,

I. ANTI-BUDDHIST MOVEMENT IN THE TANG DYNASTY.

The Tang dynasty lasted from 618 A. D. to 907 A. D., for about three hundred years. The attitude of all the Chinese emperors and scholars towards Buddhism was not uniformly favourable. The Tangs were generally not unfavourable towards it and some of the great names of Chinese Buddhism are connected with history of the Tang dynasty. But at the same time Taoism, the original religion of China was also protected and sopported by the court. Since the emperor T'ai-tsung ascended the throne, the territory of the Tang dynasty was being extended to Western Asia and from there, Nestorianism, Manicheism, Islam and Zoroastianism were also introduced into China, though some of these religions did not take permanent root. Indeed, at that time, Confucianism had made the deepest impression upon the people. Taoists saw new religions coming from outside and they held to their own religion as native to the land. So they were not favourable to Buddhism, as it was known to be a foreign religion. Moreover, the emperor of the Tang dynasty whose surname was Lee, belonged to the same family

* see Wieger, op. cit. pp. 537-38.

as the founder of Taoism. Hence there was conflict between Taoism and Buddhism for the three hundred years during the Tang dynasty.

We know that in the 4th year of Wu-te period of the emperor Kao-tsu's reign of the Tang dynasty (621 A. D.), there was an imperial Taoist historian named Fu-i, who was a stanch Confucianist and enemy of Buddhism. In 628 A. D., he handed over to the emperor Kao-tsu, a petition in which were enumerated the protects of Confucian Positivism against Buddhist monasticism:

"The doctrine of Buddha is full of extravagances and absurdities. This fidelity of subjects to their prince and filial piety are duties that this sect does not recognize. Its disciples pass their life in idleness, making no effort whatever, If they wear a different customs from ours, it is in order to influence the public authorities or to free themselves from all card by their vein dreams they induce simple souls to pursue an illusory felicity, and inspire them with scorn for our laws and for the wise teaching of the ancients."*

The positivism of the scholar in Fu-i is combined here with the instinctive anti-clericalism of an old soldier. Moreover Fu-i himself, addressing Lee-yuan and Lee Shih-min, denounced the Buddhists for their pacifism and celibacy.

"This sect" he exclaims, "numbers at the present time more than a hundred thousand male and as many female bonzes who live in celibacy. It would be to the interest of the State to oblige them to marry one another. They would form a hundred thousand families and would provide subjects to swell the numbers of the armies for the coming wars. At present these people in idleness are a burden on society, living at its expense. By make them members of the same society, we should make them contribute to the general good, and they would cease to deprive the state of hands which ought to defend it."§

This curious military anti-clericalism was quite in keeping with the policy of the Tangs. Soon after receiving the imperial historian's petition, Lee-yuan caused a census to be taken, throughout the empire, of the convents and religious orders. He then commanded an almost universal secularization, allowing only three monasteries in his capital, Chang-an, and one only in each of the large cities, furthermore, the licenses granted to monasteries were placed under the strict supervision of the authorities.

* § see Rene Grousset's *In the footsteps of the Buddha.*

Once on the throne, T'ai-tsung seems to have continued the same policy as his father did. In 631 A. D., for example, at the instigation of Fu-i, his councellor in such matters, he issued an edict compelling the monks to maintain the confucian rites of filial piety.

In the 14th year of the Yuan-ho period of the Tang dynasty (819 A. D.), the emperor Hsien-tsung who was a fervent Buddhist, proposed to bring a celebrated relic, the finger bone of Buddha himself, from the Monastery of Dharma-paryaya at Feng Siang Fu to Chang-an, where it was to be lodged in the imperial palace for three days and then exhibited in the various temples of the capital. This was the occasion on which Han-yu penned with his famous memorial to the throne against Buddhism. The piece is too long to quot in full, but the condensed version included in the official history sufficiently indicates its character:—

"Buddha is a god of the western countries, and if your Majesty honours and worships him it is only in the hope of obtaining a long life and a peaceful and happy reign. In antiquity, however, Huang-ti, Yu, T'ang the victories, and the Kings Wen and Wu all enjoyed long lives and their subjects dwelt in unbroken peace, although in those days there was no Buddha. It was only under the emperor Ming-ti of the Han dynasty that this doctrine was introduced into the empire and since that time wars and disorders have followed in quick succession, causing great evils and the ruin of imperial dynasty. It was not until the period of the Six Dynasties that the sect of Buddha began to spread, and that age is not far distant from ourown.

"Of all the sovereigns of these dynasties only one, Liang Wu-ti occupied the throne for forty-eight years, and what had he not done to obtain happiness and peace from Buddha? Three times he sold himself to become a slave in a monastery*, and what reward did he receive for this?

"Only a miserable death from hunger when besieged by Hou-ching. Yet he always used to say that he only did these things so little suited to an emperor in the hope of obtaining happiness from

*This refers to the fact that Liang Wu Ti renounced world three times and became a Buddhist monk. On each occassion he was only persuaded to return to the throne when the monastery had been compensated by payment of a large ransom. Hou-ching was the rebel who captured Nanking and brought the Liang dynasty to an end.

Buddha, but all it brought him was greater misfortune. For Buddha was only a barbarian from the Western kingdoms who recognized neither the loyalty which binds a subject to his prince nor the obedience which a son owes to his father.* If he was living now and came to your Court, Your Majesty might accord him one audience in the Hsuan-cheng Hall, invite him to a banquet at the Li Pin Office§ bestow gifts upon him, and escort him to the frontiers of the empire, without permitting him to have any contact with the people.

"This man, Buddha, however, has long been dead and decomposed and now a dried bone, which is said to be his finger, is offered to Your Majesty and is to be admitted into the imperial palace. I dare to ask Your Majesty rather to hand this bone over to the magistrates so that it may be destroyed by fire or water and this pernicious cult exterminated. If Buddha is what he is claimed to be and has the power to make the men happy or unfortunate, then I pray that all the evils which may arise from this act shall fall on me alone, for I am confident that he has no such power."

It was for this memorial that Han-yu banished to far-off Ch'ao-chow of South China. When Han-yu exiled there, he radically changed his attitude, whiling away most of his time with the noted priest Ta-tien. He once approached Ta-tien with the following request: "Your disciple is greatly annoyed by military and administrative affairs, could you kindly condense Buddha's teachings for me to nutshell size?....Ta-tien remained silent for a long time, throwing Han-yu into a little confusion. At this time, the priest San-ping, who was accompanying his mester, struck the couch three times. "What are you doing?" said Ta-tien, whereupon San-ping rejoined with a quotation from the *Mahāparinirvāṇa Sūtra*: "First move by means of fixation (of the mind, as contrasted with the passion-nature) and then extricate yourself be enlightenment." "Your teachings, my master," said Han-yu, "are like a lofty gate; your attendant and I have found the path to the entrance."

Thereupon Han-yu came to realize the principle of impermanence. For example, in a letter to Mr. Meng shan-hsu, he states:

* Gautama renounced the kingdom to which he was heir and fled secretly from his father's palace. In the Confucian view he thus contravened two of the cardinal duties of man.

§ The office for entertaining guests and embassies from foreign and tributary states. In the period of the Tang dynasty there was no Ministry of External Affairs.

"During the time (when I was) at Ch'ao-chow of Kwang-tung province, there was an old Dhyāna teacher named Ta-tien, who was exceedingly intelligent and comprehending of philosophical principles.... ....He was, in truth, able to transcend the bounds of the body, thereby conquering the self by means of reason, and not permitting himself to be invaded and thrown into confusion by material things. When I talked with him, although he could not completely understand, it must be admitted that within his breast there were no impediments (to his enlightenment)." Another letter to Priest Hsien, he writes in similar vein: "Now the Buddhist Priest Hsien is one who has reduced life and death to a single plane, and has freed himself from external trammels. To be thus, his heart must be immobile, so that nothing can arouse it, and he must be indifferent to the world so that he taste nothing of it."

After Han-yu returned to Court and he was given a high office under the next emperor Mu-tsung, when his protest was still fresh in the public memory. Han-yu was appointed as Assessor of the Ministry of War, a post which gave him authority over the army. There was at once a marked improvement in the conduct of the soldiers, and men were heard to say that one who was prepared to burn the finger of Lord Buddha himself would think nothing of executing common soldiers.*

It is also worth of note that Li-ao was an important contemporary of Han-yu, and is said by some to have been his pupil. His doctrines are best found in his work *Fu Hsing Shu* or *Book on Returning to the Nature,* in which Buddhist influence is particularly evident. The feelings, he held, are harmful, and can cause the nature to become darkened and to lose its clam. To "return to the nature," therefere, means to return to that quiescence and enlightenment which are inherent in the nature in its original state. Judging from Li-ao's ideas, he seems to have been influenced by the theory of Cessation and Contemplation, which was developed by the Tien-tai School. In his *Chih Kuan T'ung Li* or *General Principles for Cessation and Contemplation,* for instance, Liang- su writes as follows:

"What is meant by cessation and contemplation? They serve to guide the phenomena of multitudinous change in such a way as to bring them back to the Reality. What is this Reality? It is the original state of the natutre. The failure of things to return to it is

*see *The Book of the Tang Dynasty.*

caused by darkness and movement. The illuminating of this darkness is called Enlightenment, and the halting of this movement is called Quiescence. Such enlightenment and quiescence are respectively the substance of cessation and of concentration. Regarded as causative agents they are called cessation and contemplation. Regarded as end results they are called Wisdom and Meditation."

The terminology here used, and the apposition made between enlightenment and darkness, quiescence and movement, are in general suggestive of Li-ao's book. But Li-ao remains a true Confucian in his emphasis upon the cultivation of self, harmonious relationships within the family, good government of the country, and pacification of the world. Like later Rationalists of the Sung and Ming dynasties, he wished to lead people toward a Confucian type of 'Buddhahood,' which, for him, could be reached only through a process of self-cultivation lying within the range of ordinary human life and the social relationships. Thus it is true of him, as of later Rationalists, that though willing to accept certain Buddhist doctrines, he remained in the last analysis opposed to Buddhism.

After that the emperor Wu-tsung of the Tang dynasty, issued an imperial edict to destroy Buddhism. In the first year of his reign, the emperor Wu-tsung, who received the Taoist Chao Kuei-chin and other numbering eighty-one persons, entered the palace to give a Taoist chart of law. Another Taoist named Liu Yun-chen belonged to Heng mountains of present Hunan province. He had been favoured by the emperor, and was appointed as Headmaster of Tsung Hsuan Hall. He with Chao Kuei-chin was living in the palace for the meditation and for research work in Taoism. Lee Te-yu, the then prime minister, was also to assist them for the propagation of Taoism and anti-Buddhism. For example, the attitude of the Court to Buddhism permitted only four Buddhist temples at Chang-an and Lo-yang etc., and one temple in each district, the others were to be destroyed as soon as it was possible. Excepting twenty monks in the big temples, and ten and five in the middle and small temples. Other monks were compelled to return to their own homes. All materials of wood from dismentled temples were to be used for the construction of official buildings. The temple's funds were to go to the financial office. Iron images were melted down to make agricultural instrument, the statues made in copper used for coinage.*

*see *The Book of the Tang Dynasty*.

It is said that the emperor Wu-tsung's anti-Buddhist decree led to the demolishing of more than forty thousand temples, the confiscation of temple lands, and return to secular life of more than a quarter of a million monks and muns. While these figures are quite probably exaggerated, Buddhism undoubtly was dealt a severe blow at a time when it had already entered on a slow decline. Wu-tsung died in his 19th year of his reign. His son came to the throne titled as Hsuan-tsung and he took steps to withdraw the anti-Buddhist decree. At that time, ineptitude and luxury at the capital and misgovernment in the provinces had roused wide-spread discontent and revolt. When his successor, I-tsung came to the throne, he seemed to favour Buddhism. He at any rate showed more reverence to the relics of Buddha than his predecessor, inspite of the remonstrances of his ministers. After the reign of Hsi-tsung and Chao-tsung till Chao Hsuan Ti who was killed by Chu-wen, a lieutenant in the army. Chu-Wen then place a boy on the throne. In 907 A. D., he compelled this puppet to abdicate in his favour and proclaimed himself the first emperor of a new dynasty, the Latter Liang. At that time, there was a great falling-off in the number of Buddhist monks. Through lack of scholarly monks, Buddhism declined for half a century.*

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*see *Annals of the Five Dynasties.*

CHAPTER IX.

BUDDHISM IN THE SUNG DYNASTY.

A. Emperors In Favour Of Buddhism.

The collapse of the Tang dynasty was followed by internal division and civil war for more than half a century from 907 A. D. to 960 A.D. The empire was divided among many petty states, some of them dominated by rulers of alien extraction. This period is known in the Chinese history as that of the "Five Dynasties," which ruled over the provinces of North China. They were :—

1. Later Liang (907-923 A, D.) ;
2. Later Tang (923-936 A. D.) ;
3. Later Tsin (936-947 A. D.) ;
4. Later Han (947-951 A. D.) ;
5. Later Chou (951-960 A. D.).

The kings of these short-lived dynasties were military adventurers, mostly of barbarian stock, who had risen to power in the chaos following the rebellion of Hwang-tsao. Buddhism was in decline during this period. During the regime of the succeeding Sung dynasty, Buddhism flourished once again.

The welter of disorder was at last brought to an end by one Chao Kuang-yin whose dynasty was called "Sung", and he was known to later generations as T'ai-tsu. With military skill T'ai-tsu combined magnanimity and political astuteness. Before his death, with the aid of some subordinates he annexed several of the states into which China had been divided during the preceeding five short dynasties. T'ai-tsu showed favour not only to Confucianism but also gave protection to Buddhism.

During the first year of Chien-lung period (960 A. D.), T'ai-tsu had issued an order for the protection of Buddhist monasteries and used to ask the people to write the Buddhist Tripitaka in gold and silver materials.*

Again in the 4th year of Kai-pao's period, T'ai-tsu sent his attendant Chang Ts'ung-hsin to I-chow, to arrange for the printing of the Chinese translation of Buddhist Tripitaka, and it was published in the 8th year of T'ai Ping Hsin Kuo period of the emperor T'ai-tsung's reign of the Sung dynasty (983 A. D.). It is the first printed edition of the Chinese Tripitaka with an imperial preface.†

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* † See *Annals of the Sung Dynasty.*

The emperor T'au-tsu ruled over China between 960-975 A. D. At the time there were many Indian Buddhist monks, who had come to China for the propagation of Buddhism; among them Mañjuśrī was then well known to the people. Mññjuśri was the son of the king of Central India. He left India and came to China accompanied by Chinese monk named Chien-shen in 971 A. D. The emperor T'ai-tsu asked him to remain in the Hsiang-kuo Monastery. He observed the Vinaya rules rigorously and so became a popular teacher of Buddhism in the capital, and riches and gifts were showered on him. He went away from China in 978 A. D. The other monks came to China from India were Ke-chih, Fa-chien, Chin-li and others.*

During the emperor T'ai-tsung's reign of the Sung dynasty between 976-997 A. D., there were also a large number of Indian monks, who had come to China, such as Dānapāla, Dharmadeva, T'ien Hsi Tsai, etc., who were most famous in the Chinese history of Buddhism.

Dānapāla was a Sramaṇa of Ujjain of North India, who arrived in China in 980 A. D. and honoured by the emperor T'ai-tsung in 982 A. D., with the title of Hsien Chao Ta Shih or the Great Guru of General Teaching. He translated altogether one hundred and eleven works, most of which are Dhāraṇīs. He also rendered into Chinese a few works of Nāgārjuna. It seems interesting that interest in Nāgārjuna should re-appear among Chinese Buddhists after several centuries.

The following were the translations from Nagarjuna:—

1. *Mahāpraṇidhānotpada-gatha.*
2. *Mahāyāna-gathavimśati-śastra.*
3. *Mahāyāna-bhavabheda-śāstra.*
4. *Buddha-matrika–prajñāpāramitā–mahartha–saṅgīti-śāstra.*
5. *Laksana-vimukti-bodhi-hrydaya-śastra,*
6. *Gathashashti-yathartha-śāstra.*†

Dharmadeva, or Fa-tien in Chinese, was a monk, of the Nālandā Monastery of Magadha, who translated numerous works between 972 A. D. to 1,001 A. D. In 982 A. D., he received from the emperor T'ai-tsung of the Sung dynasty the title of Chuan

* See *Memoirs of spiritual priests.*

† See *A record of the picture (of the events) of ancient and modern translations of sutras* (etc).

Chao Ta Shih or the Great Guru for Transmitting the Buddhist Doctrines. In the same year, he changed his name (Fa-tien) into Fa-hien, so that the dates of his translations may be placed under two periods, according te these two names, either of which is given in his translations. He passed away in the 4th year of Hsien-ping period of the emperor Chin-tsung's reign of the Sung dynasty (1,001 A. D.); and his posthumous title is Hsuan Chiao Chan Shih or the Dhyana Teacher of Profound Awakening." There are one hundred and eighteen works ascribed to him in the Chincse Tripiṭaka collections, of which forty-six works were composed in the first period under the name of Fa-tien, and others uuder the name Fa-hien. Among his translations a few poems and Dhāranís may be mentioned here.* These have a special value for the philologist, interested in Chinese phonetics.

1. *Ashṭamahasrīkaityanama-sūtra.*
2. *Trikāya-saṁskrita-stotra.*
3. *Māñjuśrī-namashtasataka-saṁskrita-stotra.*
4. *Mañjuśrī-bodhisattva-śrī-gatha.*
5. *Ārya-vajrapani-bodhisattva-namastaka.*
6. *Saptabuddha-stotri-gatha.*
7. *Buddha-trikaya-stotra.*

T'ien Hsi Tsai was a monk of Gandhara of North India, whose name has not been restored. He arrived in China in the 5th year of T'ai Ping Hsin Kuo period of the emperor T'ai-tsung's reign of the Sung dynasty (980 A. D.) and died in the 3rd year of Hsien-ping period of the emperor Chin-tsung's reign of the Sung dynasty (1,000 A. D.). In 982 A. D., he received from the emperor T'ai-tsung, the title Ming Chiao Ta Shih or the Great Guru of Menifestation of Buddha's Teachings. His posthumous title is Hui Pien Fa Shih or the Dhrama Teacher of Argument of Wisdom.§ There are eighteen works ascribed to him in the Buddhist Tripiṭaka. Among them a few works are important and canonical and deserve special mention. The *Mañjuśrī-mula Tantra* is one of the most important Tantra works rendered into Chinese. The Tribetan version of it exists and recently the Sanskrit original has been published by T. Ganpati Shastri, Trivandrum Sanskrit Series. The other is the *Dharmapada-udanavarga.* This was the

*See *A record of picture (of the event) of ancient and modern translations of Sutras (etc).*

§See *Memoirs of spiritual priests.*

last of the four versions of the *Dharmpada*, three already existing.

He worked in collaboration with Dharmadeva and Dānapāla at the Imperial Translation Hall, which was established by the emperor T'ai-tsung of the Sung dynasty. This Hall was located to the west of T'ai Ping Hsin Kuo Temple in Chang-an. There was another Imperial Printing Hall to the east of the Imperial Translation Hall. There were three houses in the Imperial Translation Hall. The middle one was used for translations works; the east house for the purpose of supervision of the translation and the west house for the purpose of revision of translations, making the Chinese style, idoimatic and correct. Those Chinese monks who were well-versed in Sanskrit, were appointed to help them. The monks were the priests Fa-chin, Ch'ang-Chen and Ching-shao etc.

All the translations of this time were sent to the Imperial Printing Hall to be published. At the request of T'ien Hsi Tsai, the emperor T'ai-tsung issued an Imperial decree to collect ten intelligent young boys to join the Imperial Printing Hall to learn the Sanskrit language. Among these ten boy studenst, Wei-chin should be mentioned. He joined the Imperial Printing Hall in 1,009 A. D., and received from the emperor Chin-tsung the title of Kuang Fan Ta Shih or the Great Guru of Prabhāsa Brahman. He seems to have worked chiefly together with the Indian monks Fa-hu, Sūryayasas. There are four works in the Chinese Tripiṭaka which either wholly or partly ascribed to him namely:—

1. *Buddhabhashita-saṁharashitaromakupagata-sūtra.*
2. *Ratnamegha-sūtra.*
3. *Sāgaramati-bodhisattva-pariprika.*
4. *Mahāyāna-mādhyadhyāna-vyākhya-śāstra.*

During the emperor Chin-tsung's reign, there were Indian monks, Dharamarakṣa and Sūryayaśas who had come to China. Dharmarakṣa, a native of Magadha of North India, arrived in China in the first year of Chen-te's period (1,004 A. D.) and worked at translation till the 3rd year of Chia-yu's period of the Sung dynasty (1,056 A. D.), when he died in his 96th year. In the 3rd years of Chia-yu's period, the emperor Jen-tsung honoured him with the special title of Pu Ming Tze Chiao Chuan Fan Ta Shih or the Great Guru of Prevading Light, Merciful Awakening and Transmitting of Doctrines. There are several translations of Dharmarakṣa or Fa-hu's important works, such as *Bodhisattva Piṭaka* in forty fasc.,

Tathāgatakintya-guhya-nirdeśa in twenty fasc., and *Hevagra tantra* in five fasc. of twenty chapters.*

Sūryayaśas, an Indian monk, who had the title of Hsuan Fan Ta Shih or the Great Guru of Preaching Doctrines, was contemporary of Dharmarakṣa. He rendered two Sanskrit books into Chinese which are said to have been composed by Asvaghośa. One is *Guru seva-pañcasadgāthā* and the other *Daśadushtakarmamarga-sūtra*. There were also two other Indian monks, Chih Chi-hsiang and Tze-hien, who came to China during the emperor Jen-tsung's reign of the Sung dynasty. Chih Chi-hsiang arrived in China in 1053 A. D. Two works are ascribed to him. One is *Mahābala-sreshthi-pari-prikkha-sūtra* and the other *Tathagatajnanamudra Sūtra*.

Tze-hien, was a monk of Magadha, who is said to have been a Kuo-Shih, lit., "a national teacher" i.e. the teacher of the king of Ch'i-tan, the original name of the Liao dynasty in 907-1,125 A. D., into which latter dynastic name it was changed in 1,066 A. D. There are five works ascribed to him. Another Indian monk who came to China during the emperor Hui-tsung's reign, was Suvarnadharani. There are two works ascribed to him, namely: the *Arthaviniskaya-dharma-paryaya* and *Mañjuśrī-namasaṅgīti*.§

During the emperor Hui-tsung's reign of the Sung dynasty, there seems to have been mild anti-Buddhist movement and the emperor himself was in favour of Taoism rather than Buddhism. But he respected both the Taoists and the Buddhist schoalrs Hsu Chih-ch'ang, Hsu Shou-hsin, Liu Hung-k'ang and Lin Ling-su etc. He called himself the Emperor-founder of Taoism and built a Chao-yang Taoist Hall with the portrait of Lao-tze installed there. He issued an imperial decree to change the name of Buddha into "Great Awakening Golden Saint" and ordered all Buddhist monks to leave the Buddhist monastery. They were replaced by Taoist priests. At that time there was a Buddhist monk named Yung-tao, who wrote a protest against the imperial decree. He was banished to Tao-chow. By next year the emperor Hui-tsung changed his mind and wished to restore Buddhism and ordered Yung-tao to return to the capital and honoured him with the title of Fa-tao or the Dharma-way. The anti-Buddhist movement lasted a year only.†

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*§ See *A record of the picture (of the events) of ancient and modern translations of sutras* (etc).

† See *Annals of the Sung Dynasty*.

B. UNIFIC TENDENCY OF BUDDHIST SCHOOLS.

There was an important event in the history of Buddhism of this period, viz., the restoration of Tien-tai School. When the Buddhist priest Hsi-chi was a distinguished disciple of Chih-i, the founder of Tien-tai School, passed away, the school immediately declined while the three principal works by Chih-i were also lost. It was mentioned in the biography of the priest Hsi-chi,* that the king of Wu-yueh had sent ten envoys to Japan to make a search for the canons of the Tien-tai School. But there was no record of this in Japanese history. It seems that the envoys were sent to Korea for the purpose. We shall be nearer the truth if we read the statements in the *Biography. of Ti-kuan,*§ as meaning that the king of Wu-yueh of China sent the envoys along with king's letter and fifty kinds of jewels to Korea and not to Japan to make a search for Buddhist canons. The authorities of the Korean Government, however, asked the priest Ti-kuan to go to China for the propagation of the Buddhist doctrines ; and at the same time he was warned against the transmission of a *Memorial of Prajñāpāramita Sūtra,* a *Memorial of Prajñāpāramitā on a Benevolent King who Protects his Country,* the *Outline of Avataṁsaka Sūtra* etc. When Ti-kuan, sent by the Korean Government, arrived in China, he heard the name of Hsi-chi as a Buddhist scholar. As soon as he called on the priest Hsi-chi, he became his disciple. We know that the three principal works of Tien-tai School were received in China from Ti-kuan of Korea. After that the Tien-tai School was restored and it flourished.

The hour of prosperity was short, as the Tien-tai School was divided by internal conflicts. There was a division of the Hill or the Tien-tai School, and the School Outside, but the latter, following Wu-en, Chih-yuan, Shao Kuo Shih and Hsi-chi etc., suffered a decline. The former was led by the priest Szu-ming whose original name was Chih-li, who had received from the emperor Chin-tsung the title "Fa Chih Ta Shih" or the Great Guru of Dharma and Wisdom. He died in the 6th year of Tien-sheng period of the emperor Jen-tsung's reign of the Sung dynasty (1,028 A. D.) at the age of sixty-nine years.† The following are his important works :—

* § see *A complete statement concerning Buddha and patriarchs in all ages.*

† see *A complete statement concerning Buddha and patriarchs in all ages* and *Memoirs of spiritual priests.*

1. *A commentary of the words and sentences on the Savarṅaprabhāsa sūtra.*
2. *The book of ten meanings.*
3. *Record of point out importance of a treatise on ten inseparable ('not two') subjects.*
4. *Two hundred questions on contemplation of the mind.*
5. *Ceremonial rules for confession (and recital of) the Suvarṅaprabhāsa Sutra.*
6. *Ceremonial rules for confession (and recital of) the Mahākaruṇā.*

Besides the works above mentioned, there was another work entitled the *Teachings of the Priest Szu-ming* compiled by his disciples Shih-chih, later on Szu-ming's disciples Nan-ping, Kuang-chih and Hsin-chao continued to propagate their master's teachings. It spread in China and was introduced into Japan too.

Important leaders of the School Outside were Chih-yuan, Chin-chiao and Hsin-chih. Chih-yuan followed the priest Yuan-ching. He had started to study the Buddhist doctrines at the age of twenty-one only, and continued to do so under Yuan-ching until he passed away. Then Chih-yuan proceeded to Hanchow, the capital of Chekiang province and settled down at Ku-shan of the Western Lake there. He passed away in the first year of Chien-hsin period of the emperor Chin-tsung's reign of the Sung dynasty (1,022 A. D.), at the age of forty-seven years.* The following works are ascribed to him:

1. *A correct meaning of a treatise on ten inseparable ('not two') subjecti.*
2. *A commentary on Sukhāvatī-vyūha-prajñā.*
3. *A commentary on Prajñāpāramitā-hridaya Sūtra.*
4. *A commentary on the Sūtra of forty-two sections.*
5. *A commentary on Sūraṅgama Sūtra.*
6. *A commentary on the Sūtra of (Buddha's) last teachihg.*

Chia Chiao had also written many books such as :—

1. *A commentary on Prajñāpāramitā Sūtra.*
2. *A new commentary on Sukhāvatī-vyūha Sūtra.*
3. *An explanation of the words and sentences of the Sūraṅgama.*

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* See *A complete statement concerning Buddha and patriarchs in all ages.*

The following works were written by Hsi-chi.

1. *A new commentary of an explanation of the words and sentences of Survarṅa-prabhāsa Sūtra.*

2. *Notes on the three principal works by Chih-i.*

3. *A record of the universally penetrating of a treatise on ten inseparable ('not two') subjects.*

As the Hill School prospered, the School Outside was considered by the people as pagan.

The Avataṁsaka School flourished during the first period of the Sung dynasty; it was due to the fact that the priest Chang-shui devoted his life to the preaching of the doctrines of that School. It is learnt that Chang-shui began to learn the *Avataṁsaka Sūtra* from the priest Hung-ming and afterwards he followed Hui-chiao for the study of the Dhyāna doctrines. He then settled down at Chang-shui for the propagation of Avataṁsaka teachings and there were more than a thousand pupils gathered at that time. There are two works ascribed to him; the one is *A commentary on Sūraṅgama* in twenty volumes and the other *A revised record of the Mahāyāna Sraddhatpāda Sāstra.**

Priest Chin-yuan, was a disciple of Chang-shui, and he resided in the Hui Yin Monastery of the south hills in Han-chow. At that time, many books of Avataṁsaka School had disappeared. Accidentally there was a Korean monk named I-tien who had come to China along with a large number of Avataṁsaka books. Those books of the Avataṁsaka School which had disappeared were returned to China. The Korean monk used to consult Chin-yuan about doubtful points on Avatamsaka. The monk presented *Avataṁsaka Sūtra* in one hundred and eighty volumes, which are called the *Three Great Avataṁsaka Sūtras* in Chinese Buddhist history. Chin-yuan built a house named the "Avataṁsaka Hall" to preserve these books. On aocount ot this the Hui Yin Monastery was called a "Korean Monastery" and Chin-yuan was also recognised as the father of the rebirth of the Avataṁsaka School. He left an important work, namely *A record of prospectus of a treatise on the original nature of man.*§

The School of Pure Land flourished every where during the Sung dynasty. Priest Hsin-chao belongs to the Szu-ming Sect of the

*See *A complete statement concerning Buddha and Patriarchs in all ages.*

§ See *An outline investigaiton of Sakyamuni's clan*

Tien-tai School yet he was also an admirer of priest Hui-yuan, the founder of the School of Pure Land. He built a hut and organized an association for chanting the name of Amitābha there. After six or seven years the original hut was extended to a big temple and the emperor Jen-tsung christened the temple "White Lotus Monastery". His disciples Yu-yen and Ch'u-chien met together to propagate for Amitābha's doctrines. The other eminent Buddhist priests such as Lin-chih and Yuan-chao used to explain the Vinaya rules according to the Tien-tai doctrines.*

The unific tendency of Buddhist schools is a feature of Chinese Buddhism of that time, since Buddhist scholars generally held that, although there were some conflicts between the various schools, the final aim of all was the same—the achievement of the enlightened heart.

C. THE SUNG RATIONALISM AND BUDDHISM

The long and steady propagation of Buddhism among scholars paved the way for a renaissance under the Sung dynasty (960-1,280 A. D.). The common people with characteristic indifference, did not notice how the foreign religion had spread, but a few recognized the superiority of the Indian intellect, especially in metaphysics and methodology. But this recognition of the merits of Buddhism actually became an impulse for the disciples of Confucious to rejuvenate Confucianism.

Under the Sung dynasty, Chinese philosophy awoke, refreshed as it were after the long sleep of a thousand years. Buddhism seems to have stirred up the Chinese intellect to respond to new stimuli. It had fed the Chinese mind with new food to digest and assimilate into its system. The result was the rise of the Sung Rationalism or Li Hsueh of the Sung dynasty.

It was an attempt to put into orderly form the current beliefs of cultured and educated minds about the universe—to integrate into a consistent whole the philosophical thinking of the age. Chu-hsi was generally recognized as the master of the Sung Rationalism. Chu-hsi was born, on the 15th of the September in the 4th year of Chien-yen period of the emperor Kao-tsung's reign of the Sung dynasty (1,130 A. D.). He received instruction of his father in boyhood for three years, and later on he was at the feet of the eminent scholars Yang Kuei-shan and Lee Yen-ping etc. During one

*See *A complete statement concerning Buddhu and patriarchs in all ages.*

period of his life, he was greatly impressed with both Taoism and Buddhism, and later he turned to what he deemed to be the classical Confucian tradition. He never escaped from the influence of the indigenous faiths. He was intellect which delighted in synthesis and he was gifted with both clarity of thought and an admirable literary style. Though his mind passed the ideas of the predecessors of the school to which he eventually attached himself, and, adding to them and giving to the whole a new interpretation and integration which are the fruits of his own genius, he constructed that system of thought which was to dominate for centuries the cultured minds of China.* He died in the 6th year of Ching-yuan period of the emperor Nin-tsung's reign of the Sung dynasty (1,200 A. D.). He was posthumously ennobled as Duke, and in the first year of Shun-yu period of the emperor Li-tsung's reign of the Sung dynasty (1,241 A. D.), had his tablet place in the Confucian temple. Of his works those worthy of note are given here.

1. *Tao T'ung*, a memoirs of the sages, eminent scholars and statesmen.
2. *Chu-hsi's Conversations*, recorded by his pupil Li Chin-te and was published in 1,270 A. D.
3. *Elementary guide to the study of the Yi.*
4. *Corrected edition of the Classics of Filial Piety.*
5. *Lesser Learning.*
6. *A commentary on the Great Learning.*
7. *A commentary on Doctrine of the Mean.*
8. *Chu-hsi's Collected Writings*, the work not extant under this title was edited by Chang Pei-hsing, a literateur who flourished at the close of the 17th century in the reign of the emperor Shen-tsu of the Ching dynasty.

This great thinker Chu-hsi and his predecessors whom he loved to call his masters, formed a group generally known as the "Five Philosophers." Their names, in the order of their appearance, were Chou Tung-i, the two brothers Cheng-hao and Cheng-i, their uncle Chang-tsai and Chu-hsi. Chou Tung-i the first of the five philosophers, was born in the first year of Tien-hsi period of the emperor Chin-tsung's reign of the Sung dynasty (1,017 A. D.), more than a hundred years before Chu-hsi (1,130 A. D.). the last of the Philosophers, and passed away in the 6th year of Hsi-nin period of the emperor Sheng-tsung's reign of the same dynasty (1,073 A. D.), in his

* See *Memoirs of Ethicists of the Annals of the Sung Dynasty.*

fifty-seventh year. The whole period from the birth of Chou Tung-i to the death of Chu-hsi in 1,200 A. D., covered nearly two centuries. Chou Tung-i's most notable literary works have fortunately been preserved. They are the *T'ai Chi Tu Shuo* or *the Diagram of the Supreme Ultimate Explained* and the *Yi T'ung Shu* both of which were edited and published after the author's death by his puplis Cheng-hao and Cheng-i. He selected a passage in the *Book of Changes* to elaborate a theory of the universe, the fundamental thesis of which is the twofold assertion of the unity of the Great Source from which all things proceed and the essentially ethical character of that Source. This theory was elaborated in his monograph. In its opening sentence, the One Source to which all things are to be traced is described as "Infinite." And also the "Supreme Ultimate" by which the author meant to predicate infinity of the First Cause, not in the bare negative sense of the absence of all limitation, but with the positive connotation of an ethical Being, the absolute truth, immanent in the universe as the source from which all things spring, and at the same time transcending time and space and all material existence. The fuller consideration of the significance of this doctrine must be left for a later time; but the reader may here be reminded that the great achievement of the Sung School was to rescue the ethical teaching of the Classics from threatened oblivion by bringing it into close relationship with a reasoned theory of the universe which, in comparison with Buddhism, may at least be called kindred philosophy. The achievement goes largely to the credit of Chou Tung-i's doctrine of the Supreme Ultimate.

The close relationship between the ethical teaching or the Sung School and their theory of the universe is strikingly illustrated in *Yi T'ung Shu* or the *Complete Interpretation of the Book of Changes.* Chou Tung-i first explains what is called the foundation of all good, namely Truth which prevades all nature. It is in fact, another word for the Absolute itself, which the author in his earlier treatise terms the T'ai Chi or Supreme Ultimate. This Absolute Truth is the root of all goodness, whether in the saint, or the sage or the noble man. From the consideration of Truth the author passes on to the praise of Moral Law as manifested in the five cardinal principles of man's moral nature, and cherished in their perfection by the saints. Concerning the questian, how to observe this law, Chou Tung-i says:

"The sages fixed the principles of Jen or comprehending humanheartedness; and Yi or righteousness and made quietude the guiding principle, thus establishing a standard for mankind."*

Because the man who has become really a Jen and Yi man is the sage, and the sage is one body with Heaven and Earth and all things. For him Heaven and Earth and all things are not something external to himself, nor is he in relation to them something internal. For him the contrast between himself and others no longer exists. Chou Tung-i also said the same thing in the later chapter of his *Yi T'ung Shu*. The principles of government, the place of Thought, Love, Reverence, Friendship, and Music, in the inculcation and growth of virtue and the relation of all these to the will of Heaven and the nature of man are treated of, with examples of saintly attainments in Yi-yin, the minister of T'ang and Yen-yuan, the disciple of Confucius. As regards quietude as the guiding principle, which had been recognized by all Buddhists, the later the Sung Rationalists made a change. In their treatment of "Spheres of living," they did not inculcate quietude so much as composure; in their statements about methods of spiritual cultivation, they urged Reverence. This was a very great variation on Buddhist thought.

Of the two brothers Cheng-hao and Cheng-i, the former is generally referred to by his literary name Ming-tao. The biography of Ming-tao in the *Sung Shih* or *the Annals of the Sung Dynasty* reads in part as follows:

"Cheng-hao was styled Po-ch'un. His family had resided in Chung-shan, but later moved to K'ai-feng and then to Ho-nan. Cheng hao's spiritual endowment surpassed that of other people. From the time when he was fifteen or sixteen, he together with his younger brother, (Cheng-i), listened to Chou Tung-i of Ju-nan discourse upon learning, and, becoming tired of preparing for the civil service examinations, enthusiastically set his mind upon the search of Tao. Yet for almost a decade he drifted among the various schools of thought, and fluctuated between Taoism and Buddhism, before he reverted to the Six Canons of Confucianism for his search, where finally he found Tao."

Cheng-i, Ming-tao's younger brother, was best known by his literary name I-chuan. The *Sung Shih* or the *Annals of the Sung Dynasty* says of him.

* See *Diagram of the Supreme Ultimate Explained.*

"Cheng-i was styled Ching-shu. He was an omnivorous reader whose learning was rooted in sincerity. He took the *Great Learning, Analects*, and *Mancius, Doctrine of the Mean* as his guide, and delved into the six Canons of Confucianism. Whether active or still, speaking or silent, he always took the Sage (Confucius) as his teacher, and refused to remain idle as long as he failed to attain to him. Thereupon he wrote *commentaries on the Books of Changes* and *the Spiring and Autumn Annals*, which he transmitted to the world........By the world he is referred to as the Master of I-chuan."

The writings of the two brothers still extant are chiefly in the form of essays and letters. They have been collected and compiled. The most important of them are entitled. *The literary remains of the two Chengs*; *The additional remains of the two Chengs*; *The collected writings of Ming-tao*; *The collected writings of I-chuan*; *Songs of the soil from I-chuan* and *The selected utterances of the two Chengs*. I-chuan wrote *a commentry on the Book of Changes* entitled *Chou Yi Chuan* which is often referred to, and seems to have had great influence in the development of the doctrines of the Sung Rationalism. Ming-tao does not seem to have produced any large or distinctive work such as Chou Tung-i's *T'ung Shu* or Chang-tsai's *Cheng-meng*. Yet Ming-tao's *Ting Hsing Shu* or *A treatise on the steadfast nature* of which the ideas expressed are in many respects similar to those held by the Zen school of Buddhism. Ming-tao said: "The constancy of Heaven and Earth have no mind. The constancy of the sage lies in the fact that his feeling is in accord with all things, but he himself has no feeling." I-chuan also said: "Heaven and Earth have no mind and yet they completely transform; the sage-man has a mind and yet is Wu Wei or inactivity." Thus what the Zen school of Buddhism spoke of as having no deliberate mind amounted to the sage-man having a mind but having nothing contaminating or enchanting it.

As a matter of fact, Ming-tao had an affinity with both Taoism and the Zen school of Buddhism and was the forerunner of the Hsin Hsueh or "Mind doctrine" of the Sung Rationalists. I-chuan laid emphasis on the "Tao" of the Yi Amplifications. He discovered what in western philosophy is called the world of ideas and became leader of the Li Hsueh or the Sung Rationalism.

The fourth of the famous Five Philosophers was Chang-tsai, commonly known as the Master of Heng-chu, the uncle of the two brother Cheng. Chang's biography in the *Sung Shih* or the *Annals of the Sung dynasty* reads in part as follows:

"Chang-tsai styled Tze-hou, was a native of Chang-an. As a youth he delighted in talking military affairs. At his age of twenty-one, he introduced himself through a letter to Fan Chung-yen, who as soon as he saw him realized that he had uncommon ability. By way of warning, Fan Chun-yen then said to him: 'Since the Confucian scholar has morals and institutions in which to find his pleasure, why should he concern himself with military affairs?' And with this he encouraged him to learn the *Doctrine of the Mean*. Chang-tsai read this book, yet found it not wholly satisfactory. He there fore turned his attention to Buddhism and Taoism, into whose theories he delved for several successive years. But he again failed to acquire the desired understanding, so again he turned from them Six Canons of Confucianism........Having discoursed with the two Chengs about the important principles of the Sung Rationalism, he came to acquire self-confidence and said: 'This Truth of ours is self-sufficient. What need, then, to search elsewhere?' And with this he completely discarded his heterodox learning and accepted orthodoxy........Chang-tsai studied antiquity and vigorously practiced it, becoming the leading teacher among the scholars of Kuan-chung." (A designation for the present Shensi province).

His most important works were the *Cheng Meng* or the *Right Discipline for Youth* and *Hsi Ming* or the *Western Inscriptions*, both preserved for us in the *Hsin Li Ta Chuan* or *A Symposium of the Rationalism*. The *Hsi Ming* is mainly ethical. Its name derived from the fact that its precepts were inscribed on the western wall of his library. In the *Hsi Ming* we find this:

"The Ch'ien i. e. Heaven is called Father, the K'un i. e. Earth is called Mother. (As a man) I am so insignificant that in a muddled kind of way I dwell between them. Therefore in regard to what fills the area which is Heaven and Earth I am part of its body, in regard to what directs the movements of Heaven and Earth, I am part of its nature. All men are my brothers from the same womb, all things my companions." Also:

"To honour men of great age is to pay due respect to their (i. e. Heaven and Earth's) elders: to be tenderly kind to orphans and

the weak is to give due care to their young people. The sages are men who are identified with them (i. e. Heaven and Earth), the worthies are their fine flower." Also:

"To have understanding of their transforming power is to be able to hand down what they do, to plumb the depths of their divinity is to maintain their purpose." Also:

"Wealth and honour, heavenly grace and favour, may be given to me to enrich my life; poverty and low estate, grief and sorrow, may be given to you as the discipline required for accomplishment. While I am alive, I serve them obediently; when I am dead, I am at peace."

Here we are clearly told the attitude that we should take toward the universe and the creatures in it. Our own body is that of the universe, and our individual nature is identical with that of the universe. We should regard the universe as we do our own parents, and serve it in the same manner as we do them. We should furthermore regard all people of the world as our own brothers, and all creatures in it as our own kind.

The Sung Rationalism of the time and those who come after thought very highly of this essay. As Ming-tao said:

"I have the same idea as that expressed in the *Hsi Ming*, but it is only Tze-hou i. e. Heng-chu whose pen has the power to do justice to it."

The final statement in the *Hsi Ming*: "While I am alive, I serve them obediently; when I am dead, I am at peace," well represents the general attitude of the Sung Rationalists toward the life and death. Its divergence from the view of Buddhism is clearly expressed in the following passage of the *Cheng Meng*:

"The T'ai Hsu (Great Void) cannot but contain of Chi (Ether); this Chi cannot but condense to form all things; and these things cannot but become dispersed so as to form (once more) the T'ai Hsu. The perpetuation of these movements in a cycle is inevitable. Hence the saint is one who fully understands the course that lies within this cycle, who embodies it in himself without thereby giving it any encumbrance, and who to the highest degree preserves its spirituality. As for those who speak about Nirvaṇā, they mean by this a departure from the universe which leads to no return....Condensed, the Chi forms my body; dispersed, it still form.my body. With him who understands that death does not mean destruction, it is possible to talk about the nature."

Again:

"Only after a man has completely developed his nature can he understand that life does not entail gain nor death loss."

Buddhism seeks to break the chain of causation and thus bring life to an end—an aim told by Chang-tsai in the words: "As for those who speak about Nirvaṇā, they mean by this a departure from the universe which leads to no return. Once if we come to know that "condensed, the Chi forms my body; dispersed it still forms my body." We then arrive at the natural corollary that " life does not entail gain nor death loss." Why, then, we seek to destroy our existence? We should carry out each day the duties belonging to that day, serene in the consciousness that the coming of death merely means our return to that T'ai Hsu from which we came. Such is the thought behind Chang-tsai's statement: "While I am alive, I serve them obediently; when I am dead, I am at peace.

The system of the Sung Rationalism only became fully built up under Chu-hsi's influence. He made a clearer distinction between that which transcends shape and that which has shape. Thus he said: "That which transcends shapes being without shape or semblance of shape, is this or that Li. That which has shape and factuality is this or that utensil." In every separated object not only is there Li which makes that object what it is; with it there is also the T'ai Chi or Supreme Ultimate in its entirety. He said: "Every man possesses the one T'ai Chi; every thing possesses the one T'ai Chi." Again:

"The myriad and the one are equally correct; the small and the great equally have their fixed place.' That is to say, the myriad are the one, and the one is the myriad. In their sum total they constitute the Supreme Ultimate, yet each separate object also contains the Supreme Ultimate."

A continuation of the same passage reads:

"Question: The Notes to the Chapter on Reason, the Nature, and the Destiny states: 'For everything, from the most fundamental to the least essential, the reality of the one Reason gains (physical) embodiment by being shared among the myriad things. Therefore each of the myriad things has the one Supreme Ultimate.' If this is so, does it mean that the Supreme Ultimate is split up into parts?

"Answer: Originally there is only one Supreme Ultimate; yet each of the myriad things partakes of it, so that each in itself contains the Supreme Ultimate in its entirety. This is like the moon,

of which there is but one in the sky, and yet, by scattering (its reflection) upon rivers and lakes, it is to be seen everywhere. But one cannot say from this that the moon itself has been divided."

According to these statements, every object, in addition to its own particular Reason which makes it what it is, also maintains within itself the Supreme Ultimate. This Supreme Ultimate, though thus present within all things, "is not cut up into pieces. It is only like the moon reflecting itself in ten thousand streams."* This idea is similar to that of the Avataṁsaka School, with its metaphor of "the realm of Indra's net." It also agrees the thought of the Tien-tai School, which holds that each and evey thing is the Tathagatagarbha or "Storehouse of the Absolute" in its totality, and has within itself the natures pertaining to all other things.

As we have said, the Sung Rationalism was partly Buddhism, especially of the Zen Sect, which so highly esteemed among the educated people of that time. Yet the Chinese people could not swallow the new nourishment with their eyes closed. They only drew inspiration from Buddhism only in those problems which Confucianism had set up for their intellectual exercise. It may, therefore, properly be said that this period did not really originate any new philosophical thought outside the orbit of ancient Confucianism. While the philosophers of the Ante-Ch'ing period (330 B. C. to 230 B. C.), had felt a strong aversion to being yoked to one set of teachings, the philosophers of the Sung dynasty moved in the old Confucian rut. The new thoughts from India were utilized by them only so far as they supplied a completer interpretation of the Confucian doctrines, which were to their mind irrevocable and infallible. All their new acquisitions, from whatever source, were invariably made use of only for the discovery of something esoteric in the ancient doctrines, and for a fuller analysis or enlargement of them. What was original was this attempt at reinterpretation in a new light.

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*See *Chu-hsi's Conversations*.

CHAPTER X

BUDDHISM IN THE YUAN DYNASTY.

A. Emperors In Favour Of Buddhism.

By the end of the 12th century, China was divided into three empires, that the Chin of the Tartars in the north with Peking as capital, that of the Sung dynasty in the south with capital at Han-chow, and Hsia in the centre. In 1,206 A.D., a little more than eighty years after the Chin's conquest of North China, Temujin became the great Khan of the Mongols under the title Genghiz Khan. There were hordes of nomadic horsemen, their central camp at Karakorum in Mongolia. The Mongol invasion of the Chin empire began in 1,210 A. D., but although Peking was not surrounded the inhabitants were butchered and the city was burnt. Three years later, Genghiz Khan himself left his generals to complete the task and set out to conquer Western Asia. Returning from these campaings in 1,224 A. D., he fell upon the empire of Hsia, which was utterly destroyed. Nevertheless the conquest of the Sung empire was more gradual than the invasion of the North. The invasion of the Sung began in 1,235 A. D., but the last Sung pretender was not destroyed until 1,280 A. D., the date from which the reign of the Mongol Yuan dynasty is reckoned. In actual fact the establishment of a separate Mongol empire over China coincides with the accession of Khubali Khan and foundation of a new capital at Peking in 1,263 A. D. The territory of the Yuan dynasty extended over all the vast domains in Asia and Europe occupied by the members of his family as in the west up to Bulgaria, Hungary and Russia; in the east up to the Pacific and to the south it touched the border land of Indo-China, Tibet and India. The ascendancy of Khubali Khan to power in 1,263 A. D., marks a new era in the history of Buddhism in China.

Religiously Khubali Khan was a tolerant. For himself, he seems to have held to some of the primitive shamanic practices of his father and to have inclined towards Buddhism of the Tibetan type.

During the King Hsien-tsung's reign of Mongolia (1,251-1,259 A. D.), Khubali Khan visited Tibet by the imperial order to comfort the Tibetans. He wished to strengthen the friendship between China and Tibet and therefore brought with him a Tibetan Buddhist scholar named Phagspa to China. When Khubali Khan ascended

the throne, he appointed Phagspa to the office of Kuo-Ssu or Preceptor of the State to administer the religious affairs through the whole country. Khubali Khan also declared Lamaism as a national religion of China.

Phagspa at the age of sixteen years called Khubali Khan. In the first year of Chung-T'ung period of the emperor Khubali Khan's reign (1,260 A. D.), Phagspa was appointed as Kuo Ssu or Preceptor of the State. He had received the imperial decree to invent a script for the Mongolian language. He received the title from the emperor Khubali as Ta Pao Fa Wang or Prince of the Great and Precious Law (of Buddha). In the 16th year of the emperor Khubali's reign of the Yuan dynasty, Phagspa had returned to Tibet.* His new Mongolian alphabet, however, failed to win its way, because the characters perhaps less simple than those taken from the Syriac, which had already been adapted from the Nestorians.

During the 18th year of Chih-yuan period of the emperor Shih-tsu's reign of the Yuan dynasty (1,281 A. D.), the emperor had ordered all the Taoist book to be burnt expcepting the *Tao Te Ching* which was written by Lao-tze himself.§ Actually this accident should be traced to the emperor Hsien-tsung's reign of the dynasty. The following from *A complete statement concerning Buddha and Patriarchs in all ages* my be quoted.

In the fifth year of Hsien-tsung's reign of the Yuan dynasty, there were several Taoists named Ch'iu Chu-chih, Lee Chih-ch'ang and others....those who destroyed the Confucian temple in Chang-an and built a Taoist temple called the Wen Ch'eng Kuan there. They had also destroyed the image of Buddha, the statue of Bodhisattva Avalokiteśvara aud even the stupas. Besides, they had occupied four hundred and eighty-two Buddhist monasteries by force at the time. They proclaimed that the Buddha was a Nirmāṇakāya of Lao-tze, the founder of Taoism to delude and deceive all officials and people. At this time, the Buddhist priest Fu-yu of Shao Lin Ssu or the Monastery of the Little Forest accompanied by Szu-te called on the court and reported the conflicts between Taoism and Buddhism to the emperor. Hsien-tsung immediately issued an imperial order to call on a religious assembly for the purpose of taking a decision whether Buddha was a Nirmāṇakāya of Lao-tze or not. The Buddhist

* See *A complete statement concerning Buddha and Patriarchs in all ages.*

§ See *Annals of the Yuan Dynasty.*

priests Fu-yu and Szu-te and Taoists Ch'iu Chu-chih, Lee Chih-ch'ang served as arbiters. Fanally the Taoists were defeated, all Taoist books were burnt, axcept the *Tao Te Ching* which was written by Lao-tze, the founder of Taoism. There were seventeen Taoists converted to Buddhism. Thirty-seven Taoist temples were returned to the Buddhists, which they had lost before.

Khubali Khan had issued an imperial order for the collection of the Chinese Buddhist Tripaiṭaka which was published in 1,287 A. D. This catalogue is entitled *A general catalogue of the Dharmaratna or Buddhist sacred books (collected) in the Chih-yuan period, under the Yuan dynasty* edited by Ching Chih-hsiang and others in 10 volumes. The total number of the translations of the Tripiṭaka mentioned in the catalogue is 1,440 works, in 5,586 fasc. There are also some miscellaneous Indian and Chinese works. All the translations of the Tripiṭaka and other Indian works are compared with Tibetan translations. The Sanskrit titles, being taken from the later translations, are rendered into Chinese and added to the Chinese ones.

The favour shown to the Buddhists and specially to the Tibetan Lamas passed all bounds. Corrupt and ruthless Lamas were settled in China at that time. According to the *Annals of the Yuan Dynasty*:

"There are several imperial mausoleums and ministers tombs of the Sung dynasty, located in the Shao-hsin district of Chekiang province destroyed by Kamuyalalanchi, the Director of Buddhist Administrative Affairs of South China during the Yuan dynasty. He took away much wealth from those coffins, 1,700 ounces of gold; 6,800 ounces in silver; nine jewel belts; one hundred and twenty-one jade wares; fifty ounces of big precious stones; 1,16,200 golden ingot; 23,000 acres of land. In addition, they also impelled the people to escape the taxation of government; there were 23,000 families being exempted at that time. After the death of Khubali Khan (1,294 A. D.) the decline was rapid."

B. BUDDHISM IN TIBET AND MONGOLIA.

Among the many influences from outside which the pcesence of so many aliens brought to the capital of China, the most interesting one was the influence of Lamaism, introduced into China from Tibet at this time.

Buddhism was first introduced into Tibet as late as the 650 A. D. (during the emperor Kao-tsung's reign of the Tang dynasty),

about 1,200 years after the Nirvāṇa of Buddha, by the Tibetan king Stron-tsan-gam-po who had married two wives, Wen-ch'eng, the daughter of the Emperor T'ai-tsung of the Tang dynasty and Bhrikuti, the daughter of the Nepalese king Amshuvarma. The princess Wen-Ch'eng brought with her the statue of the Buddha which was afterwards placed in the Thul-nan Monastery and the princess Bhrikuti also brought with her the images of Aksobhya-vajra, Maitreya and Tara, the last being of Sandal wood.

During the period of Sron-tsan-gam-po's rule over Tibet, there were many Buddhist monks who came to Tibet from China, India and Nepal etc., for the preaching of Bnddha's religion. The king sent a great Tibetan scholar named Sambhota ("good Tibetan") to India to learn Buddhism. He stayed in South India for about seven years and brought with him many Sanskrit canons back to Tibet. He also formed the Tibetan writing after the model of the Northern Gupta script and wrote the first Tibetan grammars. He composed eight different books, of which two rather short tracts on grammar were preserved to this day. The Tibetan people respected their king Sron-tsan-gam-po (Sron-tsan, the most accomplished) as he was supposed to be the Nirmāṇakāya of Tara Bodhisattva and Sambhota, a Nirmāṇakāya of Mañjuśrī Bodhisattva. Sron-tsan-gam-po ruled for sixty-nine years and died when he was eigety-two years of age.*

The son of the king Sron-tsan-gam-po was man-ron-man-tsan, his son K'un-sron-K'un-tsan, and the son of this one Thi-de-tsang-ten. The king Thi-de-tsang-ten had a son called Je-tsha-hla-pon who married the daughter of the Chinese emperor Su-tsung of the Tang dynasty, named Princess Ching-ch'eng. Their son died. Prineess Ching-ch'eng united with her grand-father, worshipped the statue of Sākyamuni. Thereafter, a boy endowed with special marks of beauty was born during the reign of Tibetan king whose name was Male-earth-horse. At the time when the king departed in order to visit Phan-than, the boy was carried off by Na-nam-sha, and was brought up as the son of the latter and became known by the name Thi-sron-de-tsan. He came to power at the age of thirteen only. He attacked China and entered the Chinese territory of Szechwan and Yunnan provinces and his troops reached even as far as Chang-an, the then capital of the emperor Su-tsung reign of the Tang

*See *A complete statement concerning Buddha and Patriarchs in all ages.*

empire. He was much influenced by his mother the Princess Ching-ch'eng who regretted his military operations. Under her influence he decided to devote his life for the propagation of Buddhism. He then invited an Indian monk named Padma Saṁbhāva to Tibet for the preaching of Buddha-dharma. Translation has it that Guru Padma was a Mahāyānist from the Nālānda University. He is said to have been of the Yogācharya School. He was a native of Ghazni, famed for its sorcery, and he went to Tibet in the year 747 A. D. He propagated the doctrine of *Mahāyāmika Sāstra*, attributed to the Bodhisattva Nāgārjuna as creator. He stayed in Tibet only for a short time and then came back to India. He is said to have had twenty-five principal disciples, each of whom had translated several Sanskrit Buddhist books. Especially, the disciple Vairocana had rendered a large number of the Buddhist canons into Tibetan.

The king Ral-pa-con who was the grand-son of Thi-sron-de-tsan and was considered to be the incarnation of Vajrapani, began to reign when he was eighteen years old and built the palace of On-can-do of nine storeys. He greatly helped the spread of the doctrine. At that time, the Buddhist works written by Nāgārjuna, Āryadeva, Vasubhandu and Āryasaṅga were rendered into Tibetan language.

By the beginning of the 11th century hundreds of Buddhist monks began to pour into Tibet from different parts of Asia. One of them was the Bengali monk Atisha who went there in 1,038 A. D. He inaugurated the second period of Tibetan Buddhism which is marked by the rise of successive sects all aiming at the reformation of the existing faith. Atisha's teachings were superior from the point of view of discipline and coherence. They replaced the local superstitions. This resulted in the rise of sects called bkah-gdams-pa and bkah-rgyud-pa. Towards the end of the century Lamaism once again became firmly rooted in Tibet and its different sects took much of the power out of the hands of the petty chiefs amongst whom Tibet had been parcelled out by this time. The transfer of power from political to religious chiefs, however, left the country open to Chinese and Mongol invasions.

In the second half of the 13th century Lamaism received a great impetus when the Chinese emperor Khubali Khan of the Yuan dynasty was converted to this faith along with his mongol subjects through the agency of the Abbot Phagspa, whom he had brought to China, whose mention has been made in the previous pages. Under

the succeeding Mongol emperors the Kuo-szu primacy seems to have maintained much of its political supremacy till 1,368 A. D. When the Ming dynasty superseded the Yuans and the supremacy of the Lamas diminished.

During the reigns of the sons of Genghiz Khan of the Yuan dynasty, Buddhism was also introduced into Mongolia informally. Godan Khan whose capital was in Lan-du, hearing the fame of Sakya Pandit sent an envoy to Tibet with rich presents to invite him to pay a visit to Mongolia. Sakya Pandit accepted the invitation and arrived in Mongolia in 1,246 A. D. After four years, the Khan and Pandit both died. Mogu Khan, a brother of Khubali ascended the throne. At the time of Mogu Khan's reign, several Tibetan Buddhist monks came to Mongolia; among them the priest Karma Baksi was an eminent one. Thereafter, Mongolian's began to render the Buddhist books into their own mother tongue. According to Kowalewski (Mongolia Cherostomathy), Coskyi Odzen was responsible for the translation of a Santideva's *Bodhicaryavatara*. In the reign of Haisar Khulung, portions of *Kanjur* were rendered into Mongolian language. When king Yesun Temur Khan was ruling in Mongolia (1,324-1,327 A. D.), the Tibetan Lama Dga-ba Bcod-nams of Sakya translated a large number of *Pravacanas* into Mongolian, with the help of the Mongol Lotsava Ses-rab Sen-ge. Under the king Tub Temur in I,330 A. D., the Mongolian translation of the Tibetan work *Sma-bdun-zespa-skar-maimdo* or *Sūtra of the Saptarsinak Sāstra* was done. Two thousand copies of it were xylographed in Pe-king and this was the oldest specimen of Mongolian printing.*

Temur was the last Mongol emperor of China. During the fourteen reigns from Genghiz Khan to Temur many Sakya and Karma-pa Lamas visited Mongolia, some of whom received exceptional honour from the Yuan emperors.

The Mongol empire was established in China for about ninety years from 1,279 A. D. to 1,368 A. D. It was established by terror and remained peaceful only as long as the conquerors themselves remained formidable. In 1,368 A. D., the Mongol empire was destroyed by the Ming dynasty. Wnat was left of the empire could make no lasting or valuable contribution to Chinese civilization, but Buddhism was favoured in their area.

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*see Laufers' article *Skizze der mongolischen literature*, Keleti Szomle, Budapes 1906.

CHAPTER XI

BUDDHISM IN THE MING DYNASTY.

A. Emperor T'ai-tsu Protector And Controller Of Buddhism.

When the authority of the Mongol Yuan dynasty collapsed in the middle of the 14th century, China was overrun by the rebel leader, Chu Yuan-ch'ang who founded the Ming dynasty in 1,368 A. D. He was known in history as Hung-wu. He was born in 1,328 A. D., in a poor peasant family of Haochow, the place between Huai and Yangtze rivers. When still a boy his parents died in a famine, and the orphan became in turn a shepherd boy and later a Buddhist monk at the Hwang Chaio Szu or the Monastery of King Enlightenment. The cloister, however, did not satisfy his ambition and he abandoned his monastic life and turned a bandit. In the ranks of the insurgents who were then multiplying on all sides, Chu Yuan-ch'ang found his true vocation. He rose rapidly until he became commander of a large land and then, breaking with his nominal superior, he set himself up as a partisan chief. In 1,356 A. D., he gained a decisive advantage by capturing Nanking, which became his capital as well as of all China under the Ming dynasty.

When he ascended the throne, he bestowed favour on all the three religions, Buddhism, Taoism and Confucianism. He knew what corruption existed among the Buddhist monasteries during the past Yuan dynasty. He thought that if Buddhim was to flourish and prosper, the authority of government should control the Buddhist monks. He therefore, issued an imperial decree that those who wanted to become Buddhist monks should study *Laṅkāvatāra Sūtra*, *Prajñāpāramitā-hrydaya Sūtra* and *Vajracchedika*. He also invited Buddhist priests Tsung-le and Ju-chi wrote three brief commentaries on the above three works.* These commentaries have served to popularise these sūtras in China. At the same time, T'ai-tsu issued an order for the establishment of what may be called a Buddhist Service to control the affairs of the Buddhist monasteries. The following organization of the Buddhist Administrative Service was set up:—§

(1) Central Government to appoint the following Buddhist Officers.

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* See Ju-hsin's *Memoirs of eminent priests, completed under the great Ming dynasty.*

§ See *Annals of the Ming Dynasty.*

A. Seng Lu Szu—the Registrar of Buddhist Administrative Affairs, to control general affairs of Buddhism through the whole country.

B. Tsu Shan Shih—in-charge of Buddhist welfare in the Left Wing of the Office.

C. Yu Shan Shih—in-charge of Buddhist welfare in the Right Wing of the Office.

D. Tsu Shan Chiao—in-charge of the preaching of the Buddhist doctrines in the Left Wing of the Office.

E. Yu Shan Chiao—in-charge of the preaching of the Buddhist doctrines in the Right Wing of the Office.

F. Tsu Chiang Ching—in-charge of the teaching of the Buddhist Sūtras in the Left Wing of the Office.

G. Yu Chiang Ching—in-charge of the teaching of the Buddhist Sūtras in the Right Wing of the Office.

H. Tsu Chiau Yi—in-charge of the interpretation of the Buddhist doctrines in the Left Wing of the Office.

I. Yu Chiau Yi—in-charge of the interpretation of the Buddhist doctrines in the Right Wing of the Office.

(2) Provincial Government to appoint a Seng Kang Szu for the control of the Buddhist general affairs in his own provincial area,

(3) Sub-Provincial Government to appoint a Seng Chin Szu to control the Buddhist general affairs in his own area.

(4) District Government to appoint a Seng Hui Szu to control the Buddhist general affairs in his own area.

In the 11th year of Hung-wu period of the emperor T'ai-tsu's reign of the Ming dynasty (1,378 A. D.), the emperor had appointed priests P'u-sh'ia, Te-hsuan and Liao-ta as Seng Lu Szu in the central government and Chi T'ai-p'u as Tsu Chiang Ching too. In the 15th year of Hung-wu period of the emperor T'ai-tsu's reign of the Ming dynasty, the emperor appointed Hsing-ku as Tsu Shan Chiao, Ju-chin as Yu Chiau Yi.

During the fifth year of Hung-wu period of the emperor T'ai-tsu's reign of the Ming dynasty, he called a great Buddhist Assembly at Chiang Hills in Nanking to revise the Buddhist Tripiṭaka which was published in Nanking. In the 18th year of Hung-wu period of the emperor T'ai-tsu's reign of the same dynasty, that the Buddhist Tripiṭaka was re-printed with more books added to it which was called the North Edition of Chinese Tripitaka.

This Buddhist Tripiṭaka of the Ming dynasty contains 1,662 works classified into four divisions:—

1. *Ching-tsang* or *Sūtra-piṭaka;*
2. *Lu-tsang* or *Vinaya-piṭaka;*
3. *Lu-tsang* or *Abhidharma-piṭaka;*
4. *Tsa-tsang* or *Miscellaneous works.*

The first three contain translations and the fourth original Chinese works. The first division called Ching or sūtras amounts to about 2/3 of the whole, for it comprises no less than 1,081 works and is subdivided as:—

a. *Mahāyāna Sūtras* in 641 books;

b. *Hīnayāna Sūtras* in 249 books;

c. *Mahāyāna* and *Hīnayāna Sūtras* which were admitted into canon during the Sung and the Yuan dynasties in 300 books.

The Mahāyāna Sūtras comprise works most esteemed by the Chinese Buddhists. It is divided into seven classes, namely, Prajñāpāramitā Class in 22 works; Ratnakūṭa Class in 38 works; Nirvāṇa Class in 13 works; Mahāsannipāta Class in 26 works; and Avataṁsaka Class in 28 works. The sūtras of duplicate translations excluded from the preceding five classes in 250 works and Sūtras of single translations, excluded from the five classes in 166 works.

The Vinaya-piṭaka is subdivided into Mayhāyāna and Hīnayāna texts. The Mahāyāna Vinaya consists of only 25 works. The Hīnayāna sections comprise five well-defined recensions of the code, besides extracts, compendiums etc. These are in all sixty. 1. Vinaya of Sarvāstivādins. 2. Vinaya of Mūla-sarvāstivādins of Yi-tsang. 3. Vinaya of the Dharma-gupta schools. 4. Vinaya of the Mahāsasakas. 5. Vinaya of the Mahāsaṅghīka.

The *Abhidharma-piṭaka* is also divided into Mahāyāna and Hīnayāna. They are philosophical works of Aśvaghoṣa, Nāgārjuna, Asaṅga, Vasubandhu, Āryadeva and other Mahāyāna Buddhists. They present two principal schools of thoughts, Yogāchārya and Mādhymika. There are 94 works in this division. The Hīnayāna Abhidharma chiefly represents the Sarvāstivāda school and contains 37 works. It shows no correspondence with the Pali Piṭaka. Besides these there are about two dozen works on Abhidharma of the Mahāyāna and Hīnayāna, successively admitted into the canon during the Sung and the Yuan dynasties.

The miscellaneous portion contains books of Rishis and learned men of India, 147 in number, and works written by the Chinese

Buddhist scholars on Buddhist philesophy, 195 in number. Some of the works of the latter section were admitted into the canon during the Ming dynasty.

The Chinese Buddhist Tripiṭaka is a literary and biographical collection rather than an ecclesiastical canon. It contains translations of Indian works on Buddhism and such books as have a certain age and authority. It contains history, biography, travel books, lexicons and books on various subject and therefore it can well be said to be an encyclopaedia of Buddhist knowledge in China and India.

After the Ming edition of the Buddhist Tripiṭaka was published; there were other three editions which followed. The first is the Ching edition (1,644-1,911 A. D.), is known, as the Dragon Edition. It contains 1,666 books in 719 bundles and in 7,174 volumes. It is available from Cheena-Bhavana Library of Santiniketan in India. The second is the Shangahi Edition (1,913 A. D.), which contains 1,916 books that are found in 40 bundles in 8,416 fascicles. And the third the Photographic Copy of the Sung Edition (960-1,276 A. D.), consisting 1,921 books and 6,130 in fascicles. The latest edition of the Chinese Buddhist Tripitaka is published from Japan which is known as the *Tai Sho Edition*, and contains.2,184 books. It is available in the Department of Chinese, University of Allahabad, U. P., India.

B. EMPEROR CH'ENG-TSU AND LAMAISM OF TIBET

After the death of the emperor T'ai-tsu, his grandson Chien-wen or Hui-ti, a youth of sixteen years, ascended the throne. (T'ai-tsu's eldest son died before coming to the throne). Yet the authority of the young emperor was challenged by a most influential person—his fourth uncle Yung-lo, the prince of Yen, who was in command of the Northern frontier and resided in Peking. After an indecisive struggle, the emperor's supporters dispersed and Nanking fell into the hand of the rebels (1,402 A. D.).

It was generally believed that the young emperor had lost his life in the palace which was set on fire; but it later became known that Chien-wen, disguised as a Buddhist monk, named Ying-neng had escaped from the city. In spite of the effects, made by the prince of Yen, now emperor, whose dynastic title was Ch'eng-tsu and the reign title Yung-lo, to capture the fugitive prince, Chien-wen managed to avoid detection and lived the life of a mendicant monk, travelling through the provinces of Kwei-chow and Kwang-si, the extreme south-western part of China. It was not until many years

later, in 1,441 A. D., that he was invited to go back to Peking by the emperor Ying-tsung, who was the great grandson of Yung-lo. The aged monk passed the last year of his life in peaceful obscurity in Peking.

Emperor Ch'eng-tsu was a man who knew Buddhist philosophy and had religious and literary talents. He wrote two important books. One of these is *The imperial preface and laudatory verses of the Emperor T'ai-tsu Wen Wang of the great Ming dynasty*. It contains ten compositions, both in prose and verse, dated sometime between 1,410 A. D. and 1,415 A. D.; the other *Memoirs of spiritual priests* which contains the biographies of 209 priests both foreign and native, from Kāśyapa-mātaṅga of the Eastern Han dynasty (26-220 A. D.) to Pu-an of the Southern Sung dynasty (1,127-1,280 A. D.), who are in the narration preceded by some priests of the Yuan dynasty (1,280-1,368 A. D.). The emperor selected for treatment those priests, whose actions seemed miraculous and supernatural. They are also described in the older biographies.

The emperor Ch'eng-tsu used to conciliate the Tibetan monks with gifts and Imperial titles and he deemed it politic to strike at the temporary and spiritual primacy of the Saskha Sect who had enjoyed such an immense power during the Yuan dynasty. The emperor Ch'eng-tsu conferred on the Tibetan monk Kun Ko Lan Tsan Chi Tsan Po, the title of the "Great national teacher of perfect wisdom mystery awakening for the preaching of doctrines" and on another monk named Halima, the title of the "Great good sovereign Buddha of the Western World of all disciplines complete enlightenment mystery wisdom for protecting the nation and preaching the Buddhist doctrines." The latter was also made an Administrator for Buddhist General Affairs in the country. Thereafter his disciples were regarded as National Teachers or Dharma Masters. There were many Tibetan monks who came to China during the emperor Ch'eng-tsu's reign of the Ming dynasty. Five of them were known as the Five Kings of Tibet, two as the sons of Western Buddha, nine as great national teachers and eighteen as national teachers of Mūrdhābhiṣikta. Thus Tibet submitted to the Chinese throne.*

Those Tibetan Buddhists who came to China in the Ming dynasty were the Lamas the Red Sect of Lamaism before Tsong

*See *Annals of the Ming Dynasty*.

Khapa's Sect had been established. Tsong Khapa, the Gelugpa, or "Virtuous Order" and to it belong both the Dalai and the Tashi Lamas, respectively, the secular and spiritual rulers of the Lamaist hierarchy and of the country.

Tsong Khapa was born in the district of Amdo, today within the borders of China, in the 15th year of Yung-lo period of the emperor Ch'eng-tsu's reign of the Ming dynasty (1,417 A. D.), and died in the 14th year of Ch'eng-hwa period of the emperor Hsien-tsung's reign in the same dynasty (1,478 A. D.). He received the traditions of Khadampa Sect of Tibetan Buddhism from the Lama Choikyab Zangpo, the seventy-eighth Abbot in succession from Domtion. He had independent views and already aimed at the development, improvement and perfection of the Buddhist religious organization in Tibet. He reorganized Atisa's reformed Sect. and altered its name to "The Virtous Order" or "Gelugpa."

Tsong Khapa invented the "Pandit's long tailed cap." This was of a yellow colour like Tsong Khapa's dress, whereas Guru Padmasaṁbhava and Guru Atisa wore red dress. Thus the new Buddhist Sect of Master Tsong Khapa came to be popularly called the Yellow-cap Sect. Tibetan paintings usually represent Tsong Khapa wearing a yellow cap and holding two Lotus-flowers with long stems, and on these flowers the attributes of Mañjuśri, a sword and a book (the Prajñāpāramitā) rest.

Tsong Khapa founded the Galdan Monastery, the full name of which is the "Continent of Completely Victorious Happyness." This monastery is situated about twenty-five miles E. N. E. of Lhasa, enthroned on the Ang-khor hills. Soon after the establishment of this fine monastery, the Guru's followers went by the name of "Followers of the Virtuous Order," in Tibetan Gelugpa. The pure morality practised by Gelugpa priests won for them general respect.

Tsong Khapa was a voluminuous writer—the most famous of his works being the *Lamrim-chenmo,* which is held in the highest esteem by the Tibetan Bnddhiats. The *Bodhi-patha-pradipa* or *Lamp of the Right Way* of the Guru Atisa was mainly the foundation of Tsong Khapa's *Lemrim-chenmo.* Another important treatise of Tsong Khapa is *Legs-bsad-snin-po,* commented upon by Khedub. This work of Tsong Khapa contains interesting details on the controversies which raged between the different Buddhist sects round the problem of ultimate reality. *Legs-bsad-snin-po*

is a very important work, indispensable for the study of the Yogācārya and Mādhyamika doctrines. Tsong khapa quotes and explains is his *Legi-bsad-snin-po* various passages from the *Samdhinitmocana Sūtra.* This Sūtra teaches that the main object of contemplation and intuition on the Path is the Absolute as the negation of the separate reality of the elements. He also wrote a celebrated commentary on the *Abhisamayalamkara,* called *Legs-bsad-gser-phren.* According to the Tibetan tradition, the *Abhisamayalamkara,* a famous Buddhist text, is ascribed to the Bodhisattva Bhattaraka. The *Abhisamayalamkara Sūtra* is an interpretation of the *Prajñāpāramitā Sūtra.*

Tsong Khapa had three celebrated pupils, Gyal-tshab, Khe-dub and Gedun-dub. All these disciples have written Buddhist logical works. The Commentaries of Gyal-tshab are renowed for deep and original thought, and those of Khe-dub are distinguished by detailed discussion. Tsong Khapa's nephew and disciple, Gedun-dub, was installed as the first Grand Lama of the Gelugpa Sect of Mahāyāna Buddhism and he built the famous monastery of Tashilhunpo, in 1,447 A. D., while his fellow workers Gyal-tshab and Khe-dub also built Depung or Braipun and Sera, the other great monasteries in Tibet.*

Under the first Grand Lama, both Buddhism and state-craft combined in one person. The emperor Wu-tsung of the Ming dynasty was extremely favourable to Buddhism. The emperor himself was a learned Buddhist scholar and knew Sanskrit well. He proclaimed himself as a "Dharma Emperor of Great Folicities.*

When Shih-tsung ascended the throne, he was in favour of Taoism and disliked Buddhism. He trusted the Taoist officer Shao Yuan-chi and appointed him as Administrator for the Taoist General Affairs of the country. After several years. Shao Yuan-chl was promoted to the office of the Minister for Etiquette and Rites. At that time, Buddhism declined and Taoism spread again over the country.§

C. THE EMINENT BUDDHIST PRIESTS DURING THE LATTER PERIOD OF THE MING DYNASTY

Since the emperor Shih-tsung of the Ming dynasty began the anti-Buddhist movement, Buddhism had declined. Towards the

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*See *History of Buddhism in India and Tibet* and Rockhills article *on Tibetan history according to Chinese sources* (JRAS, London).

§See *Annals of the Ming Dynasty.*

end of the Ming dynasty Buddhism was again restored due to the efforts of several eminent Buddhist priests, who devoted their whole lives to the preaching of Buddhism.

In the Zen School, the following were the most eminent and popular Buddhist priests:—

Yuan-wu whose lay surname was Chian, belonged to a peasant family of Yi-hsin district of Kiangsu province. He left home and entered a monastery at the age of thirty years. He followed a Buddhist monk named Chuan of Lung-tze or Dragon Lake to learn the Dhyāna doctrines. Once he carried on meditation for about a hundred days, at the end of which he was enlighteded. There is a book entitled *Record of Sayings by Yuan-wu* in Chinese Buddhist literature.*

Yuan-hsiu whose lay surname was Ming, belonged to Chin-hsi district. He also followed the priest Chuan of Lung-tze and studied the Dhyāna doctrine. He used to contemplate "what his true face was before he was born". He had built a hut in the Ching Hills during the emperor Sheng-tsung's reign of the Ming dynasty.§

Han-shan who received the Dhyāna teachings from the priest Fa-hui and passed away in the 3rd year of Tien-chi period of the emperor Hsi-tsung's reign of the Ming dynasty (1,623 A. D.), at the age of seventy-eight years. He was a voluminous writer, the most famous of his writings being:—

1. *General meaning of the Saddharma-puṇḍarīka Sūtra,* 7 volumes.
2. *Direct explanation of Mahāyāna Sraddhotpdda Sāstra,* 2 volumes.
3. *Direct explanation of the Sutra of perfect enlightenment* 2 volumes.
4. *An outline commentary on Mahāyāna Sraddhotpāda Sāstra,* 1 volume.
5. *Record of Vipaśyanā Laṅkāvatra Sūtra,* 18 volumes.
6. *Direct explanation of Prajñāpāramitāhrdaya Sūtra,* 1 volume.
7. *Direct indications of the Golden Mean,* 1 volume.
8. *Notes on Tao Te Ching,* 2 volumes.

Besides there are *Han-shan's collections of Dream-travelling* and *Record of Sayings,* which were edited by his disciples.†

* § sources of the information are : (a) *On Chinese Buddhism* and the *Genealogy of Dhyana Teacher Mi-yun.*

† See *Supplementary volume of the investigations of Sakyamuni's clan.*

To the School of Avataṁsaka belonged Chu-hung and Chin-k'e. Though the former was generally believed to belong to the Avataṁsaka School, yet in actual fact, he devoted his whole life for the propagation of the Amitābha Doctrine. He used to visit the capital, Peking, where he held consultation on the Dhyāna teachings with the Dhyāna priests, Pien-yong and Hsiao-yen etc. Once he arrived at Tung-ch'ang district and suddenly heard the sound of drum. At that moment, he got perfect enlightenment. He passed the last year of his life in the Yun-chi hills of Hauchow and passed away in the 4th year of Tien-chi period of the emperor Hsi-tsung's reign of the Ming dynasty (1,624 A. D.), at the age of eighty-one years.* He wrote many books dealing with Buddhist philosophy. The following are in existence :—

1. *A commentary of Sukhāvatī vyūha Sūtra,* 4 volumes.
2. *Forty-eight questions and answers on Buddhism,* 1 volume.
3. *Discrimination of doubts on the Pure land,* 1 volume.
4. *Record of one received into Pure Land by Amitbha,* 3 volumes.
5. *Record of self-consciousness,* 1 volume.
6. *A testament of Vinaya rules for the Buddhist Shamans,* 1 volume.

Priest Chin-k'e, was also an emient Buddhist scholar towards the end of the Ming dynasty. He used to hold consultation with master Pien-yong on Dhyāna doctrine in Peking. He felt that the Chinese Buddhist Tripiṭaka contained so many books, that it would not be easy to circulate it among general readers. He therefore, selected a number of important works and asked his disciples Mi-tsang and Huan-yu to be responsible for the work of publication and engraving of this selection from the Buddhist Tripiṭaka. The wooden block of the Tripiṭaka was kept in the "Monastery of Chi Chao at Ching Hills'. The following are his works on Buddhism :—§

1. *An explanation of Prajñāpāramitā-hrdaya Sūtra,* 1 volume.
2. *Outline of Prajñāparamita-hrydaya Sūtra,* 1 volume.

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* See *Supplementary volume of the Investigation of Sakyamuni's clan.*

§ See *On Chinese Buddhism,*

3. *Direct discourse of Prajñāpāramitā-hrydaya,* 1 volume.
4. *A collection of Tzu-pa, the old,* 29 volumes.
5. *A special collection of Tzu-po, the old,* 4 volumes.

There was also a eminent Buddhist priest named Chih-hsu, whose lay surname was Chung; during his youth, he was in favour of Confucianism and against Buddhism. When his age was seventeen years, he read the *Preface of record of self-consciousness* and *Optional writings of Bamboo-windowed Chamber* were written by priest Chu-hung. He was then converted from Confucianism to Buddhism. He passed his last years at the Ling Ying Monastery of Western Lake in Hanchow, the present capital of Chekiang province. He died in the 9th year of Yung-li period of the emperor Kwei-wang's reign of the Ming dynasty (1,654 A. D.). The following Buddhist works, ascribed to him, are in existence:—

1. *An explanation of the Sūtra of Forty-two sections,* 1 volume.
2. *An explanation of the Sūtra of Buddha's last teachings* 1 volume.
3. *Important explanation of Sukhāvati-vyūha Sutra,* 1 volume.
4. *A new commentary on the Sūtra of Ullambanapatra,* 1 volume.
5. *Outline explanation of Mahāyāna Samatha Vipaśyana Dharma Prāyaya,* 1 volume.
6. *Direct explanation of Saddharmapuṇḍarīka Sūtra,* 1 volume.
7. *An Explanation of Hetuvidyā Mahāyānapravasa,* 1 volume.
8. *Direct explanation of Satadharma Vidyāvara Sastra,* 1 volume.
9. *Direct explanation of Vidyāmātrasiddhi-tridaśakatīkā Sāstra,* 1 volume.
10. *Guide for the Examination of the canons,* 48 volumes.*

Thereafter, there was a unifying tendency among the Buddhist schools and there was also an atmosphere of harmony between Confucianism and Buddhism. For example, the priest Yuan-cheng wrote a book called *Kuan-Huan Tze* which explained the unity of Confucianism and Buddhism. Ch'eng Shih-ying wrote a book

* See *Essays on Ling-fuṇ Dhyana Sect.*

entitled *A treatise of original teachings,* which set forth the similarity, as well as the difference between Buddhism and Confucianism. The emperor T'ai-tsu of the Ming dynasty also wrote two books, *A treatise on the Three Religions* and *Essays on Buddhism and Taoism.* It was a popular idea that three religions were harmonious during the end of the Ming dynasty.

D. THE MING RATIONALISM AND BUDDHISM.

Wang Yang-ming was generally recognized as the master of the Ming Rationalism. He was a native of Yu-yao of Chekiang province and born in the 8th year of Ch'eng-hwa period of the emperor Hsien-tsung's reign of the Ming dynasty (1,473 A. D.). At the age of eighteen, he was once passing through Kuang-hsin district, where he paid a visit to a Confucian scholar named Lou-liang, who talked to him about the idea of the "Investigation of things." Wang Yang-ming was very much pleased and then thought it was possible to become a sage through studies. Later on, he read the writings of Chu-hsi, and came to know that according to confucius, all things have embodied within them the supreme Reason. Hence, on seeing a bamboo, he took and began to investigate it. But though he pondered diligently, he had no success, and finally fell ill. At the age of twenty-seven, he regretted that all his efforts have hitherto avoid. He then began to study in a systematic way, but knowledge still evaded him. Later on he again fell ill. Hearing a Taoist Yogi talk about the principle of "nourishing life", however, he felt happy. He therefore searched into Taoism and Buddhism, he found mental affinity. Some ten years later he fell into disfavor at the court and was exiled to a petty appointment at Lung Ch'ang Yeh of Kweichow province. Suddenly, in the middle of a night, Yang-ming realized the meaning of "the extension of knowledge through the investigation of things." Without knowing what he was doing he called out, got up, and danced about, so that his servants all became alarmed. He therefore, realized that for the Truth of Confucian sages, one's own nature is self-sufficient, and that it is wrong to seek the supreme Reason outside oneself.

After Wang gained enlightenment at Kweichow, he however was recalled to Peking, and subsequently, despite vicious intrigues, was appointed as Shun-fu of southern provinces (Kiangsi, Fukien and Kwangtung), in the course of which he once suppressed within three months banditry that had been rife for decades. When the emperor Shih-tsung came to the throne (1,522 A. D.), Wang Yang-

ming was appointed as Minister of War, which was one of the most important officials in the empire. In the same year he began exclusively to teach his pupils about the extension of the "intuitive knowledge." In the 8th month of Ting-hai year of Chia-chen period (1,527 A. D.), Wang Yang-ming set forth on his Ssu-tien campaign, in the course of which he obtained the bloodless submission of certain aboriginal chiefs, and later restored to them their traditional system of tribe rule. He died in the 7th year of Chia-chen period of the emperor Shih-tsung' reign of the Ming dynasty (1,529 A. D.).*

The concept of learning in Wang Yang-ming's philosophy is called "A extending in the intuitive knowledge." According to Yang-ming's *Chuan Hsi Lu* or *Record of Instructions* states:

"The mind of man constitutes Heaven in all its profundity, within which there is nothing not included. Originally there was nothing but this Heaven, because of the barriers caused by selfish desire, we have lost this original state of Heaven. If now we concentrate our thoughts upon extending the intuitive knowledge, so as to wash away all the barriers and obstructions, the original state will then again be restored, and we will again become part of the profundity of Heaven."

As for the "intuitive knowledge," which is defined by Yang-ming as "the nature which Heaven has conferred on us, the original state of our mind, which is spontaneously intelligent and keenly conscious." Yang-ming further says:

"The intuitive knowledge of man is the intuitive knowledge of plants, trees, tiles, and of stones lacked this intuitive knowledge of them, they would be unable to be plants, trees, tiles, and stones. But is this true of them only? If Heaven and Earth lacked man's. intuitive knowledge, they too would be unable to be Heaven and Earth The fact is that Heaven, Earth, and all things originally from a single unity with man, the most refind manifestation of which consists of that tiny bit of spirituality and intelligence comprising man's mind." Therefore, we are further told in the next passage:

"The Master was once going for a walk at Nan-chen town, one of his friends pointing to a high flowery trees on a cliff, said: 'You say there is nothing under Heaven external to the mind. What this flowery trees have to do with my heart, bearing flowers in the isolated cliffs?' And the Master replied: 'Before you have seen these flowers, these flowers and your mind are all sunk in the oblivion.

* See *Collected works of Yang-ming.*

But when you look at them, their beautiful colour at once becomes clear. From this fact that how can you say that these flowers are outside your mind ?'"

Judging from the above two passages, we will come to know that Yang-ming's description of the mind, however, as "simply the spirituality or consciousness." From this mind's quality of love to an over-burning light, the manifestation of which is the intuitive knowledge. All we need do, he says, is to act according to this intuitive knowledge, avoiding "the slightest addition and reduction." As Yang-ming description of the sage says: "His intuitive knowledge is as brilliant as a clear mirror, unflecked by the slightest film. When beautiful or ugly things come before it, their forms are reflected accordingly, without any stain being left behind on the mirror itself."

In this respect we must indeed agree that Wang Yang-ming's philosophy is approaching to Dhyāna Buddhism.

Wang Lung-hsi is the most distinguished disciple of Wang Yang-ming, who came from the same district and clan as Wang Yang ming himself. He was born in the 11th year of Hung-chi period of the emperor Hsiao-tsung's reign of the Ming dynasty (1,498 A. D.). He spread his master's doctrine throughout the country. Later on, Lung-hsi was dissatisfied with his master's idea, supplemented it with the secret meaning of Buddhism, which he thereupon attributed to his own master. Thus he seemed to have enriched Yang-ming's Rationalism in approaching to Dhyāna Buddhism.

The leading concept in Wang Lung-hsi's philosophy is known as "Doctrine of Four Forms of Non-existence." He says, that the mind should follow a spontaneous flow of action, without having any addition and reduction. In this way, it becomes 'a mind without a mind;' its thinking becomes 'thinking without thinking;' its knowledge becomes 'knowledge that is without knowledge;' and the external object which it corrects become 'objects without objects.' For a man's mind like this, 'evil is surely originally absent, but goodness, too, cannot be held to remain.' In supporting his doctrine of the four forms of non-existence, he quoted from the Dhyāna priest Hui-neng: "Think not of good or evil, but neither interrupt your many thoughts." He therefore concluded that such is a Mahāyāna Learning; it is a only way to Buddhist truth.

Wang Lung-hsi was not only making the Rationalism approach to Buddhism, but also held that there is no fundamental difference between Confucianism, Taoism and Buddhism at all. He says:

"The teachings of these three religions have a common origin. The founder of Taoism, Lao-tze, speaks of 'vacuity,' but the teachings of Confucian sage also refer to the meaning of 'vacuity.' Buddha speaks of 'tranquillity,' but the teachings of the Confucian sage also refer to the meaning of 'tranquillity.' Who can distinguish between them? To-day, the followers of Confucius, however, not having ascertained the origins of these three religions, usually consider the two others as heterodox, thereby showing their inability to judge correctly."*

These words, however, represent a reversion to the eclectic attitude which so prevalent during the Wei and Tsin dynasties.

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* See *Record of the Three Religions Hall, Collected writings of Lunghsi.*

CHAPTER XII.

BUDDHISM IN THE CHING DYNASTY.

A. Emperors Paid A High Tributes To Buddhism.

The Ching dynasty was established by the Manchus and it was to be one of the longest-lived in the history of China. Under the Ching, the empire reached its greatest extent of territorial—administrative power over China proper, Manchuria, Mongolia, Sinkiang and Tibet, and received tribute in recognition of a more or less shadowy suzerainty—from Nepal, Siam, Burma, Laos, Annam, the Liu-ch'iu islands and Korea. In the heydey of the Ching dynasty, China attained to a new level of both material and spiritual prosperity, higher probably than ever before.

During the last three quarters of Manchu rule, the vigour of the Manchus was declining and their power alipping from their hands; more-over under the new impact of the West the familiar structure of Chinese life was crumbling. At that time, Buddhism pisappeared or was profoundly modified. When the Republic of China was established, Buddhism flourished once again.

The first Manchu to rule in Peking, usually known by the name of his reign-period as Shun-chih, was favourable to Buddhism, specially to the Dhyāna doctrines. He gradually became a religious fanatic. In the 15th year of his reign, the Emperor Shun-chih sent envoy to request the Dhyāna master T'ung-hsiu to pay a visit to the capital—Peking. T'ung-hsiu belong to the 31st generation of the Ling-chi Sect of the Dhyàna School in China. As soon as T'ung-hsiu arrived at Peking, he started preaching Buddhism at Wan Shan Palace at the request of the emperor Shun-chih. Afterwards T'ung-hsiu was received at the Western Garden of the court. There he used to be held general conversation on Buddhism with the emperor. Afterwards T'ung-hsiu returned to hills, while his disciple Hsing-shen remained at the palace. T'ung-hsiu received from the emperor the title of "Ta Chiao Pu Chi Ch'an Shih" or Dhyäna Master of Great Enlightened and Universal to Ferry Across, and his disciple Hsing-shen received the title of "Ming Tao Chen Chiao Ch'an Shih" or Dhyāna Master of Enlightened Dharma and Universal Knowledge of a Buddha.*

During the winter season of the 16th year of Shun-chih period of the emperor Shih-tsu's reign (1,659 A. D.), the Buddhist priest

* See Chiang Wei-chao's *History of Chinese Buddhism.*

Tao-wen was again invited to the palace for consultation on Buddhism. Next year Tao-wen returned to his own monastery. The emperor saw him off at the North Gate of the capital and conferred on him the title of "Ta Chiao Ch'an Shih" or Dhyāna Master of Great Awakening.*

The emperor Shun-chih wished himself to be "awakened", so he had inscribed on the right side of his throne, a text by way of warning to himself:

"Do not think I am going to learn the Buddhist doctrine at such an old age, yet there are many a young men who have gone to their graves before us."

Though the attitude of the emperor Shuh-chih was considerably favourable to Buddhism, he still restricted the building of Buddhist monasteries and the number of monks and nuns. He issued an Imperial order to establish a system of Buddhist service just as had existed during the Ming dynasty.§

Curiously enough, he allowed no fresh building of monasteries, Buddhist or Taoist. Buddhists and Taoists had to go back to their homes or they were banished to the frontiers; the nuns would be sent to officials as slaves. If any one wanted to enter the monastery, he was required to get a certificate for the purpose; otherwise he would be beaten eighty times. No Buddhist monk or Taoist was allowed to collect pupils under forty years of age.† Yet this restriction was in force for a very short time during the period of Shun-chih's reign.

The emperor Shun-chih was in turn succeeded by a minor son who is commonly known as K'ang-hsi. He was not quite seven when his father's death elevated him to the throne, and he was to hold the imperial title for a little less than sixty-two years. K'ang-hsi not only maintained authority within China, but also actively promoted the material welfare of his subjects and encouraged literature and religion. Among his important activities in the literary field, is a famous dictionary which, commonly known as *K'ang-hsi's Chinese Dictionary*, is still the most widely used. It is a huge classified collection of literary phrases, an encyclopaedia, and also a rhyming dictionary. He spent a good deal of his time touring and saw for himself what was happening outside the walls of his palace.

In the 23rd year of the emperor K'ang-hsi's reign (of the Ching

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* § See Chiang Wei-chao's *History of Chinese dynasty*

† See *Great Ching's Code.*

dynasty), he paid a visit to South China for the first time. He attended the Monasteries of Tien Ning or Heavenly Peace and Ping Shan or Plain Hills of Yang-chow in Kiangsu province. Both the monasteries received the emperor's autograph message. The former was called the place of "Lonely Repose" and the latter "Delightful Harmony." He then went to Chin Shan Ssu or the Monastery of Golden Hills, which had been repaired under imperial orders. On the gate he wrote a verse: "Kiang Tien Yi Lan" i. e. "Rivers and the sky come together to the eyes." It describes the scenery of the place.

In the 28th year of the emperor K'ang-hsi's reign (of the Ching dynasty), he travelled for the second time in South China. He visited Shen En Ssu or the Monastery of Holy Grace on the Mount Teng-wei of Soochow. He offered incense to the statue of Buddha. He wrote a verse on the gate board of the monastery describing it as "the place of pine, wind, water and moon." He then proceeded to the Monasteries of Ling Yin and Yun Hsi. Later he returned to Ta Pao En Ssu or the Monastery of Great Repaying Grace.

Though he was a scholar of Chinese literature and had no knowledge of the Buddhist canons, yet he respected Buddhism.*

In his last years, the emperor K'ang-hsi had been disturbed by rivalries over the succession, for he had many sons and no rule of primogentiture existed. The heir finally chosen is best known to posterity under the title of his reign-period, Yung-chen. He occupied the throne for twelve years only. He was a good scholar of Dhyāna Buddhism.

He received religious instructions from a Tibetan Lama named Ch'ang Chia Hu Tu Kha Tu who had received the title from the emperor Shun-chih, Ch'ang-Chia Hu Tu Kha Tu of Abhiṣecana Wisdom and Broad Grace. He assumed a Buddhist name, Yuan Ming Chu Shih or Perfect Enlightened Upasaka. The emperor collected several important Buddhist sayings from ancient times and incorporated them in the 19 volumes, entitled *Selection from Dhyāna Masters' sayings made by his Majesty.* The book was divided into four parts:—(1) the principal part; (2) the second part; (3) the former part and (4) the latter part. The sayings of Buddhist priests Sen-chao, Yung-chia, Han-shan, Hsih-te, Wei-shan, Niang-shan, Chao-chow, Yun-men, Yung-ming, Hsueh-tou, Yuan-wu, T'ung-hsiu.

* See *A rough draft of annals of the Ching dynasty.*

Hsing-shen etc., thirteen in number were included in the principal part. To this collection were added the sayings of Chang Ping-so who was an eminent Taoist of the South Sect of Taoism; and also of the emperor himself. The second composed the select works of Chu-hung, who was a great scholar of Amitābha doctrines. Both the former and the latter parts were selected from the writings of those Dhyāna masters, who had come over to China after age of Bodhidharma. At the end was also attached a *Collection of the sayings of the present Buddhist Assembly*.

In this book of *Selections of Dhyāna Masters' Sayings*, one finds many profound sayings of Dhyāni's Buddhism. For example, in the *Recorded Sayings of Chao-chow*, one finds the following. "The Master asked Nan-chuan what the Tao was liked." Chuan replied: "The ordinary mind is the Tao." The Master then asked what the aim of the Tao was. The reply was: "When you describe the Tao, it is not the Tao." The Master then asked, "If you do not describe the Tao, how do you know the Tao as the Tao?" The reply was "The Tao is not classifiable as either knowledge or no-knowledge. Knowledge is illusory consciousness, and no-knowledge is blind unconsciousness. If you really comprehend the indubitable Tao, it is like a wide open empitness; so how can distinctions be forced into in between right and wrong?"

The emperor Yung-chen insisted harmonizing the three religions i.e. Confucianism, Buddhism and Taoism. His imperial decree was:

"The names for the three religions began from the Wei and the Tsin dynasties (220-420 A. D.) of Cnina. Generations respected Confucianism, and defamed Taoism, and Buddhism. I think that Lao-tze, the founder of Taoism. was a contemporary of Confucius and that there is little difference between the two religions. Moreover, Buddha was born in Western World (India) before Confucius by a number of years. If they had been born in the same place, there would have been equal respect for each."

The emperor Yun-chen died in his fifties and was succeeded by a son, commonly known as Chien-lung. He lived a long life. He abdicated in 1,796 A. D., in his 85th year, after he had ruled for long decades he still continued to dominate the government until his death in 1,799 A. D. Like his grandfather, Chien-lung, he was interested in learning. He himself was a prolific writer. He had new editions made of important works and more "encyclopaedias" were compiled and printed in his time. What are usually known

as encyclopaedias it may be noted, were composed not of special articles, but of excerpts from existing books, attempting to cover the entire range of human knowledge, known as the *Four Libraries* i. e. *Classics, History, Philosophy, and Literature.*

Besides he issued an imperial order to select works of Buddhist priests' to be added to the Ming Edition of the Chinese translation of the Buddhist Tripiṭaka, which increased to 7,174 volumes, known as *Dragon Edition.* This work commenced in the reign of emperor Yung-chen and was completed during the emperor Chien-lung's period of the Ching dynasty. He also gave an order to translate the Chinese Buddhist Tripiṭaka into Manchurian language. The work of printing and translation for the purpose began in the 37th year of Chien-Lung's reign (1,772 A. D.), and was completed during the 55th year of the same dynasty when the emperor was seventy-nine years old. One can imagine how happy the emperor must have been at that time. The work was called the *National Language of the Tripiṭaka,* containing 699 books in 108 bundles, in 2,466 volumes.

In the 24th year of the emperor Chien-lung's reign, he ordered Ho Shih-chuang and Prince Yuan-lo to select some persons who knew Sanskrit. Their job was to correct all Dhāraṇīs in the Tripiṭaka. So Dhāraṇīs from the Tripiṭaka were compiled in a booklet entitled *A comprehensive collection of Dhāraṇīs from the Tripiṭaka in Manchurian, Chinese, Mongolian and Tibetan languages* in eighty-eight volumes. Besides, there are attached *Diagrams showing the tones of languages* in six volumes. *How to read alphabets* is given in one volume, and *How to read Dhāraṇīs* in another volume. The total number sum into ninety-six volumes. It is an extraordinary great work.

The emperor Chien-lung left his throne peacefully to a son, in 1,796 A. D., whose title was Chia-ching. Chia-ching died in 1,820 A. D., his son ascended the throne, under the title of Tao-kuang. At the time, China faced first war with Great Britain and it resulted in the unequal treaty of Nankihg on August, 29th, 1842 A. D. It was a great insult to the Chinese nation. At the same time, the interaal disorder was serious, which held up the progress of Buddhism. The Majority of the Confucianists were still entertaining anti-Buddhist feelings, while the Buddhist temples were occupied by laymen. Buddhism certainly declined from that time.

B. LAMAISM IN THE CHING DYNASTY.

During the emperor K'ang-hsi's reign of the Ching dynasty, China had attained to prosperity. His authority was established over Tibet and Mongolia also. At the close of the 14th and early 15th century A. D., a religious reform was carried out in Tibet chiefly by Tsong Khapa, whom we have already mentioned before. The heads of the new cult, came in course of time to be the Dalai Lama and the Panchan Lama. The holder of each title was supposedly a reincarnation of his predecessor, and the succession was theoretically traced back to the supreme Bodhisattva Avalokiteśvara or Amitābha, the Buddha of Western Paradise. By far the more powerful politically of the two was the Dalai Lama, with his capital of Lhasa. The Ming emperors had shown him honour, the early Manchus also established friendly relationship with the Dalai Lama. In 1,700 A. D., the 4th Dalai Lama was placed in charge by the emperor K'ang-hsi specially for Inner Mongolia and had his residence and office in Peking and Jehol. The succession of these Lamas used to be arranged by the Dalai Lama. But the Mongolian Grand Lama ceased to be a titular sovereign under Dalai Lama in 1912 A. D.

At the end of the emperor K'ang-hsi's reign, there was a disturbance in Tibet—about succession and one of the claimants was strongly supported by the Mongols. Lhasa was taken, and the pro-Ching group was put to death. The movement seemed to presage the rise of still another new Mongol kingdom. In 1,720 A. D., the Ching authorities sent troops and immediately entered the capital of Lhasa. In 1,723 A. D., the Ching emperor appointed a "Resident Political Minister in Tibet" with his office at Lhasa. Besides, there was also installed a garrison headquarters with 2000 armed forces in the city to protect the Lamas. When the emperor Chien-lung ascended the throne, he installed an "Office for Tibetan Affairs" at the central government for the purpose of the frontier.*

The selection of a new Dalai Lama is a very interesting procedure. It is held that the 'soul' of the Dalai Lama is always reborn in a child and the selection is made by certain oracular sign. Inquiry is made throughout the country as to any male infants, whose birth, just at the time of the death of the Dalai Lama, may have been attended with unusual incidents or miraculous omens.

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* See *A rough draft of the annals of the Ching dynasty* by Chao Er-ch'ing.

The selected infants are tested by a court consisting of the chief incarnation Lamas and the principal state officials. The babies have set before them a number of objects, some of which used to be in daily use by tbe deceased Dalai Lama, and the name of those who correctly select these are written down on slips of paper. The slips are rolled up, pasted down and put into a golden vase. Then, for a month or more, constant prayer is recited by over one hundred high Lamas in relays. Finally the most prominent Lama present, in the presence of the whole assembly, takes a pair of long pliers which he inserts into the narrow neck of the vase and picks out one of the scrolls at random Later some corruption, however, crept into this method of selection. The emperor Chien-lung therefore, gave an order for the putting of the scrolls before the 'Chinese Resident Political Minister in Tibet' at the Monastery of Ta-chao of the Middle Tibet, who himself opened it and read out the name of the child. The child was thereupon proclaimed Dalai Lama.

At the same time, the emperor Chien-lung (of the Ching dynasty) commissioned the learned Lamas to translate the 270 volumes of *Tanjur* from Tibetan into Mongalian. It was hegun in 1,740 A. D., and completed in one year. The translaton was presented to the emperor for inspection and examination. It was published by the emperor and distributed all over the country of Mongolia.

Following the publication of this book, there was published a Kāśyapa Mātaṅga's book *The Sūtra of Forty-two Sections*. the first work ever written in Chinese on Buddhism. The book was subsequently translated into Tibetan, from which the Mongolian translation was made by Prajñādaya Vyāsa (Sanskrit name of Mongol) in the reign of the emperor Chien-lung of the Ching dynasty in 1,781 A. D.

Both in Tibet aud Mongolia, the *Jātakas*, which had two well known collections, the *Uligarun Dalai* or the *Ocean of Compassion* and the other *Altan Garal* or the *Gold Lustre* were highly popular. *Uligarun* is based on the Tibetan version of the Chinese original. The original Chinese work was called *Damamuka-nidana-sūtra* or *Sūtra on the cause* or *Tales of the wise and the fool*. There is a Mongolian work in twenty-four books, which is a translation of the Chinese work, Shih Kia Mun Ni Fu Yuan Liu Ching. The Mongolian Biography of the 7th Dalai Lama Blo-bzan-bskal-bzan-rgya-mts'o printed in Peking extended over 346 big folios in 1,705-1,758 A. D.

Of great interest is the work entitled *Cindamani Arika* or *the wreath of Cindamani* which is a recension of a Tibetan work on religious legends. The legends are supposed to have been narrated by the famous Lama Ju Atisha (983-1055 A. D.), from the earlier work of *Mani-bkah-hbum* by the Bodhisattva Avalokitesvara. Kowalesvaki (Chrestomathie I.) has published the second part of the text and remarks that the style of the book is chaste and attractive and that there are many passages in verse interspread throughout the work. A good edition of the Mongolian work (344 folios) was prepared in Pekiag during the emperor K'ang-hsi's reign of the Ching dynasty.

The principal work of the founder of the reformed Lamaism Tsong Khapa was *Byan-C'ub Lam-gyi Rim-pa* or *Briefly Lam-rim* i. e. *Gradual path for perfection.* The Mongolian translation *Mur-un Tsarga* was studied in Mongolia with great zeal, especially in the 18th century A. D.

When the Mongol empire in China was over thrown, the Mongol people split into two sections. One of them lived south of the desert and continued to be called Meng-gu, another called themselves Ko-rh-ko or Khalkhas in the north. During the first year of the emperor Yung-chen's reign, the Rimpoche' died at Peking; the emperor issued an order according to the funeral rites for Dalai Lama, for the sending of Rimpoche's coffin back to Khalkhas place—Urga. At the same time, there was a disciple of 5th Dalai Lama who came to Peking and was warmly received by the officials of the Ching government. He had been appointed in the Dolon-nor of South Mongolia. Both of them had branches at their own places. There were thus four branches of Lamaism.

1. Lamaism of Potala.
2. Lamaism of Tashilhumpo.
3. Lamaism of Urga.
4. Lamaism of Dolon-Nor.

C. BUDDHIST SCHOOLS OF THE CHING DYNASTY.

As the knowledge of Sanskrit works translated into Chinese, spread the Chinese Buddhist monks obtained a better understanding of the diverse schools of doctrines into which Indian Buddhism had long been divided. Many of these schools were introduced into China and some developed new sects on purely Chinese initiative.

The Buddhist schools during the Ching dynasty had many things in common with the schools in the dynasties of the Ming

and the Sung. Only a little distinction should be mentioned here that the restored Lu-tsung or the Vinaya School of Pao Hwa Hills is still the centre of Vinaya Buddhism in China. Ch'an is a Chinese name for the Indian Dhyāna. One of the five sects of that school called Ling-chi is most popular and prosperous in the country. Whereas the other sects declined. The Tien-tai School was flourishing during the last years of the Ching dynasty, at the time when the School of Pure Land was prevailings. The study of Dharma-lakṣaṇa was the concern of Buddhist scholars, who never established a definite sect in the monastery. For the learning of Esoterics, the Chinese people go in fact to Japan or Tibet in search of its original thoughts. The details of those Buddhist schools during the Ching dynasty are given below :—

(1) *The Vinaya School.* In the earlier period of the Ching dynasty, there was a great Buddhist priest named Ku-hsin with his disciple San-mei and Chien-yueh who devoted their lives to the propagation of Vinaya doctrines. The Vinaya School was thus restored. Furthermore, San-mei had also established a centre for the preaching of Vinaya and Sīla at Pao Hwa Hills of Nanking. Thereafter there were many Buddhist scholars and monks who came to receive the doctrine from every part of China each year. Now if any monastery in the south and the north of China was going to hold an assembly for the preaching of Vinaya, they would follow the traditional rules by the Pao Hwa Hills.

The priest Ku-hsin, a native of Li-yang district of Kiangsu province, whose lay surname and cognomen were Yang Ju-hsing. After he had entered the monastery, he went to Wu-tai Hills, near the north-eastern border of Shansi province, one of the four mountains sacred to Buddhism, on foot a thousand miles. At Wu-tai Hills he prayed for the commandments from the Bodhisattva Mañjuśrī, during his prayers he had experienced visions of Mañjuśrī who said : "O, Bhikshu, Ku-hsin, I have done the Vinaya commandments for you." When he came back from Wu-tai Hills to Nanking, he preached the Vinaya doctrines. It was thought that Ku-hsin was reincarnation of Bodhisattva Upāli. Upāli, a barber of Sudra caste, who became disciple of Buddha, was one of the three Sthaviras of the first Buddhist Synod, and was reputed to be the principal compiler of the Vinaya ; hence his title " Keeper of Dharmas." Ku-hsin's posthumous title was "Hui Yun Fa Ssu" or the Dharma Teacher of Wisdom Clouds.

Priest San-mei was a native of Kwang-ling, whose lay surname and cognomen were Chien Chi-kuang. He became a monk at the age of twenty-one only. He started with the study the Avataṁsaka doctrines; then he took commandments from Ku-hsin at Nanking. Ku-hsin much appreciated his knowledge and approved of his ambitions and advised him to undertake the preaching of the Vinaya. San-mei established a centre for the propagation of the Vinaya and Sila rules at Pao Hwa Hills, seventy miles from Nanking. There were thousands of pupils to attend the courses at that time. On the first June of the 2nd year of the emperor Shun-chih's reign of the Ching dynasty (1,645 A. D.), San-mei appealed to his people thus:—"I have done my job for improving others, I shall depart from all of you on the 4th inst." Taking the oath and changing his cloth, he passed away with a smile, at the age of sixty-six. He wrote four volumes of the *Direct explanation of Brahmajāla Sūtra.*

Priest San-mei is said to have had two famous disciples named Hsiang-hsueh and Chien-yueh.

Hsiang-hsueh studied the Vinaya and Sila under the instruction of priest San-mei; at the same time, he also learnt the Avataṁsaka doctrine. He was living at Pao Hwa Hills for several years. Then he came down to stay at Tien Ning Ssu or the Monastery of Heavenly Peace of Ch'ang-chow where he propagated the Vinaya rules. He wrote ten volumes of the *Jewel of Sūrañgama Sutra.*

Chien-yueh was a native of Pai-lo district in south Yunan province. His lay surname and cognomen were Hsu Tu-thee. His parents died when he was fourteen. When he reached the age of twenty-seven years, he left home for Chien-chow, where by accident he received a copy of *Avataṁsaka Sūtra* from an old Buddhist monk. This study awakened him. He became a monk in the Mahā Bodhi Monastery of Yun Lung Hills, where he concentrated on Dharmagupta's version. He died in the 18th year of the emperor K,ang-hsi's reign of the Ching dynasty (1,679 A. D.), at the age of seventy-nine years. The following works are ascribed to him:—

1. *The mystical meaning of Mahāyāna Buddhism,* 1 volume.
2. *Outline of Vinaya rules for daily life,* 1 volume.
3. *Regulations for Bhikshu behaviour,* 1 volume.
4. *Model of transform the commandments,* 4 volumes.
5. *The Ksamayati of Master Bhaisajya,* 1 volume.

Chien-yueh is said to have had two well known disciples. One of them was Yi-chieh, whose cognomen was Fu-han. He came down from Pao Hwa Hills and settled at Chao Ching Monastery of Han-chow, the present capital of Chekiang province. He devoted his whole life for the propagation of Vinaya doctrines. He wrote *A Bodhisattva Sīlā of Brahmajāla for the beginners* in eight volumes.

The other disciple of Chien-yueh was Ting-han whose lay surname and cognomen were Lin Te-chi. He was keenly interested in Buddhist philosophy. When his parents died, he became a monk at Pao Lin Ssu or the Monastery of Jewel Grove at Soochow. He learnt the Vinaya doctrines under instruction of Chien-yueh. He passed away in the 25th year of the emperor Chien lung's reign of the Ching dynasty (1,760 A. D.), at the age of sixty-seven years. The following works are ascribed to him:—

1. *Record of Pao Hwa Hills*, 12 volumes.
2. *An outline of Vinaya*, 16 volumes,
3. *A thorough explanation of Karma*, 14 volumes.

(2) *The Zen School*. The Zen School since the Sung and the Ming dynasties is spread over the country. Specially the Ling-chi Sect of the Zen School occupied the front place in the Dhyāna field. Towards the end of the Ching dynasty, this sect declined along with others. The following are details of the various sects of of the Zen School during the Ching dynasty:—

(*a*) *The Ling-chi Sect*. The Ling-chi Sect during the early period of the Ching dynasty followed two branches of Dhyāna Buddhism; one being Yuan-wu and the other Yuan-hsiu. Yuan-wu is said to have had a famous disciple Tao-wen, whose lay surname was Lin, belonging to Chao-chow of Kwangtung province. At the age of thirty, he read the *Record of Sayings of Ta-hui* and at the same time experienced visions of his past life. He, therefore, left home for Lu-shan Hills to learn the Dhyāna doctrine under instruction of both Han-shan and Hwang-po. The then emperor Shunchih of the Ching dynasty used to invite him to go to the court for consultation of Buddhism as we have already mentioned. He passed away in the 13th year of the emperor K'ang-hsi's reign of the Ching dynasty (1,674 A. D.), at the age of seventy-nine. He published works are *Recorded of Sayings of Chiu Hui* and *Record of the North Travellings*.

There was another Dhyāna priest named Yu-lin who belong to

Yuan-hsiu's branch. He had been to court at the emperor's request for conversation on Dhyāna doctrines. He received from the emperor the title "Ta Chiao Pu Chi Ch'an Shih" or Dhyāna Master of Great Enlightenment and Universal Helpness. He passed away in the 14th year of the emperor K'ang-hsi's reign of the Ching dynasty (1,675 A. D.), at the age of sixty-two at the Monastery of Grace Clouds. He wrote a few sentences before his death, in which he declared: "There is no-birth, no-death, this is the right doctrine, the rest is untrue," His *Recorded Sayings* are well known.

There was a San-feng branch of the Zen School which prevailed in the South China. This branch came from priest Yuan-wu, and its founder was Fa-tsang (not to be confused with the name of Fa-tsang of the Tang dynasty). Once he was in silent meditation for a hundred days, and when he got enlightenment he hear a sound from a snag-bamboo, He is said to have had two famous disciples, one being Hung-li and the other Hung-chu. They had great acheivements in preaching the Dhyāna philosophy during the emperor K'ang-hsi's reign, and their pupils had spread in every part of the country.

Hung-li was a native of Hui-chi. His lay surname was Chang. He had been an abbot of more than ten Buddhist monasteries and propagated the Dhyāna doctrines for thirty years. He retired to Chin-shan Hills in his old age. When the authorities of the Tien Ning (Heavenly Peace) Monastery requested him to preach, he agreed with pleasure. During the last day of his preaching in the monastery, he asked all attendants to make arrangements for worship at night. He got up one early morning and was in a hurry to speak to his servant "Come quickly with me to Heaven." As soon as his servant turned up, he passed away in peace.

Hung-chu was a native of Nan-t'ung district of Kiangsu province. His lay surname was Lee. He studied the Buddhist philosophy under priest Fa-tsang. He used to reside at the Monasteries of Neng-jen and Kuo-ching of Tien-tai Hills. Thereafter he shifted to Ling Ying Monastery of Soochow and stayed there for a long time. He died in the 11th year of the emperor K'ang-hsi's reign of the Ching dynasty (1,672 A. D.), and left more than one hundred volumes of his *Recorded Sayings* behind.

The author of the *Chronicle of important (accounts concerning) the lineage of the doctrinal school* Chi-yin says:

"Peoples recognized these priests Fa-tsang, Hung-li and Hung-chu as the Triratna in Buddhism." From this, we may infer that San-feng branch flourished at that time.

(b) The Tsao-t'ung Sect. There were two branches of the Tsao-t'ung Sect of the Zen School during the Ching dynasty, worthy of mention. One is the branch of Yuan-ch'eng and the other Hui-ching. Yuan-ch'eng is said to have had seven great disciples. One of themwas Ming-hsueh who handed down the preaching work of Dharma to Chin-teng. From Chin-teng it passed on to Chih-hsien, who restored the Tsao-t'ung Sect of Chiao-shan Hills.

Chih-hsien belonged to I-chen in Kiangsu province. His lay surname and cognomen were Cheng Ku-chao. He left home and became a monk at the age of eleven only. He studied the Dhyāna doctrine under the instruction of Chin-teng. Once he read the sentence: "Where lives the man who experiences absence of thinking and is dreamless." He had great doubt about its meaning. One day however, he suddenly fell down from the small hill and that moment he was enlightened. Chin-teng appointed him as rector in the Chiao Shan Monastery, where he remained for about forty years.

The following were most eminent personalities belonging to the Chiao-shan Sect of Zen Buddhism duirng the Ching dynasty:—

Fu-yi was a native of Wuchang. His lay surname and cognomen were Lee Min-hsiu. He entered the Monastery of Kwei Yuan in Han-yang, at the age of fifteen years only. Thereafter he was appointed as Abbot of Chiao-shan Monastery for several years. In the second year of the emperor Chien-lung's reign of the Ching dynasty (1,737 A. D.), there was a big famine in Chen-kiang where Chiao-shan located. He had 30,000 piculs of rice for the purpose of distribution among the people. He died a natural death at the age of eighty-five years.

Ch'eng-T'ao was a native of Wuchang. His lay surname and cognomen were Liang Chi-chow. He studied the Buddhist philosophy under Pi-yen for about three years. One day he heard the sounds of tidal waves, and received enlightenment that moment. Thereafter, he was abbot of the Chiao-shan Monastery, which the emperor Chien-lung of the Ching dynasty had visited twice. He passed away in the 55th year of the emperor Chien-lung's reign (1,790 A. D.), at the age of sixty-six years.

Liao-ch'an was a native of Hsu-yi district of Anhwei. His lay surname and cognomen were Lei Yueh-hui. When the T'ai Ping Tien Kuo troops set fire to Ching Shan Monastery, he brought together all resident monks and shifted them to Chiao Shan Monastery, which was saved by those troops to whom he explained the Buddhist doctrine.

Hui-ching is said to have had two famous disciples, the one was Yuan-lai of Po-shan branch and the other Yuan-hsien of Ku-shan branch of the Zen School. Both the branches flourished during the early period of the Ching dynasty.

Yuan-lai belonged to Su-ch'ien. His cognomen was Wu-yee. There were a thousand learned men studying the Buddhist philosophy under his instruction. In the third generation, there was Han-hao who was a native of Canton and a contemporary of the emperor Chien-lung of the Ching dynasty. He wrote two works called *mental Impression on Laṅkāvatāra Sūtra* in eight volumes, and *Direct Expressions of Sūraṅgama Sūtra* in ten volumes.

Yuan-hsien was a native of Chien-yang. His lay surname and cognomen were Tsai Yung-chiao. He was eminent scholar of Confucianism. He became a Buddhist monk at the age of forty years, under instruction of Hui-ching. He resided in Ku-shan Hills for about thirty years and died in the 14th year of the emperor Shun-chih's reign of the Ching dynasty (1,657 A. D.). The following works are ascribed to him :—

1, *A words of awakening.*
2. *A commentary on Diamond Sūtra.*
3. *A commentary on Sūraṅgama Sūtra.*
4. *A indication of Hrydaya Sūtra.*
5. *A sketch of Dharmagupta.*
6. *An introduction to Vinaya doctrine.*
7. *Record of propagation of Buddhism.*

Tao-pei belonged to Chien-an. His lay surname and cognomen were Tin Wei-lin. He entered the monastery at the age of fourteen, under instruction of Yuan-hsien of Ku-shan. He had been an abbot of Ku-shan Monastery for the last twenty years. He was a voluminours writer, the most famous of his writings being :—

1. *Recorded Sayings of Buddhism.*
2. *Joing commentary on Prajñāpāramitā Sūtra.*
3. *An indication of the Sūtra of Forty-two sections.*
4. *An indication of the Sūtra of Buddha's last teachings.*

5. *A sketch of the commentary of Saddharma-puṇḍarīka Sūtra.*

In recent times, there was Dhyāna teacher named Ku-yueh, belong to Mien-hou of Fukien province. He became a monk in the Ku-shan Monastery and died in the month of July of the 8th year of the Republic of China (1,919 A. D.), at the age of seventy-seven years.

(3) *The Avataṁsaka School.* The Avataṁsaka School seemed to have declined during the close of the Ming dynasty and again flourished in the early period of the Ching dynasty. This was due to the fact that the eminent priest Pai-shou devoted his whole life to the restoration of the Avataṁsaka School. His lay surname and cognomen were Shen Jen-fa and was a native of Jen-ho district, had studied Buddhism under the priest Ming-yuan of the Monstery of Grace Clonds, at the age of twenty years only. He became a monk at the age of sixteen and closely applied himself to *Suraṅgama Sūtra*, *Prajñāpāramitā Sūtra* and *Avataṁsaka Sūtra* etc. He died in the 6th year of the emperor Yung-chen's reign (1,728 A. D.) of the Ching dynasty. The following works are ascribed to him:—

1. *A record of Laṅkāvatāra Sūtra,* 38 volumes.
2. *A sketch of Sraddhotpāda Sāstra,* 2 volumes.
3. *Direct explanation on Diamond Sūtra,* 5 volumes.
4. *A Commentary on the Sūtra of Forty-two sections,* 5 volumes.
5. *Notes on Sukhāvatī-vyūha,* 1 volume.
6. *A commentary on Master Bhaiṣajya Sūtra,* 6 volumes.
7. *Etiquette of five divisions of Buddhim according to Avataṁska doctrine,* 6 volumes.
8. *A commentary on Sūtra of Buddha's last teachings,* 4 volumes.
9. *Verses of the Pure Land and Paradise,* 1 volume.
10. *Explanation of Mahākaruṇā, Dhāranī,* 1 volume.
11. *Ten essentials of Avataṁsaka Dhāraṇī,* 2 volumes.
12. *Memoirs of ten Patriarchs of the Avataṁsaka School,* 14 volumes.

The other eminent priest who belonged to the Avataṁsaka School was Ta-yi. He was a contemporary of the emperor K'ang-hsi and wrote the *Comprehensive of Saddharma-puṇḍarīka Sūtra,* which is still in existence. The priest Kwang-tu, who was the abbot

of the Monastery of Candana in Peking for more than thirty years, wrote *A commentary on Mahāyāna Mūlagata Hrydaya Bhūmi Dhyāna Sūtra* in eight volumes, which was completed in the 35th year of the emperor K'ang-hsi's reign (1,696 A. D.) of the Ching dynasty. Moreover, there was a monk of the Monastery of Picking Flowers, named Ta-tien who wrote many books dealing with Buddhism, the following being most famuos works:—

1. *A commentary of indication of Saddharma-puṇḍarīka Sūtra,* 7 volumes.
2. *A commentary of indication of Sūraṅgama* 10 volumes.
3. *A commentary of expression of perfect enlightenment Sūtras,* 4 volumes.

The Avataṁsaka School flourished in the early period of the Ching dynasty. After some time, came its decline. Towards the end of the same dynasty, there was a great Buddhist scholar, Yang Wen-hui, who collected many Avataṁsaka canons from Japan, which were lost in China. The work was published under the title of *Collections of the Avataṁsaka canons* edited by Yang himself. The Avatamsaka School was thus restored.

The priest Yueh-hsia was a native of Hwang-kang in Hupeh province. His lay surname and cognomen were Hu Hsien-chu. He became a monk at the age of nineteen only. He had visited the Monasteries of Chin-shan and Tien-ning. One day he read the *Sūtra of Vimalakīrti Nirdeśa,* when he went into Samādhi for about two days. Therefor he came down to Nanking to call on abbot Fa-jen. He then applied himself closely to the study of the Buddhist philosophy. He had founded several Buddhist Associations in the provinces of Hupen, and Kiangsu. Again he established a Buddhist Normal School in Nanking, which was destroyed by the revolutionary army of the Republic. He had been to Japan, Siam, Ceylon and India where he paid homage particularly to the Buddhist shrine—Sarawasti. During his last years, he established the University of Avataṁsaka in Shangahi, where he taught the *Sūtra of Avataṁsaka,* the *Sūtra of Laṅkāvatāra* and the *Sūtra of Sraddhotpāda* etc., for about three years. He died on December 31st, in 1,917 A. D., at the age of sixty years.

(4) *The Tien-tai School.* From the time of the priest Ou-yi of the Ming dynasty, the Tien-tai School had transformed itself into the branch of Ling-feng where both the doctrines of Tien-tai and

the Pure Land were taught. During the emperor K'ang-his's reign of the Ching dynasty, there were two famous priests belonging to the Ling-feng branch, named Ling-chieh and Ling-yao. Ling-chieh had *Notes on Kshitigarbha Bodhisattva Pūrvapraṇidhāna Sūtra.* Ling-yao had also prepared *Outline of collected notes on the four divisions of* (*Buddha's*) *teaching according to the Tien-tai School* and *Indications of Mahāyāna Samatha-vipaśyana* in two volumes, and *Direct explanation of Bhaiṣajya Master Sūtra* in one volume. Recently there lived a great priest of the Tien-tai School named Ti-hsien, belonging to Hwang-yen district of Chekiang province. His lay surname and cognomen were Chu Ku-hsu. On the advice of his uncle, he studied medicine, the question how medicine is able to cure disease but not make life really whole. He thus developed the other-worldly mind. When he was twenty-two years of age his mother died. He then left home and entered the monastery. He first studied the *Sūtra of Saddharma-puṇḍarīka* under instruction of priest Ming-tsu. After the Republic of China was formed, he was appointed as abbot of Kuan Tsung Ssu or the Monastery of Contemplation of the Main Doctrine in Ninpo, which contains three halls, viz., the Dhyāna Hall, the Hall for preaching Amitābha's doctrine, and the Kuan Tsung Hall which was sub-divided into two departments, one Research and the other Publicity. To-day many eminent priests are preaching the Buddhist doctrine in every big monastery. Most of these priests graduated from the Kuan Tsung Ssu. In the year of 1,915 A. D. to 1,917 A. D., Ti-hsien went to Peking to preach *Surangama Sūtra* and tha *Sūtra of Perfect Enlightenment.* Thousands of people attended his lectures. He used to chant the *Diamond Sūtra*, the *Sūtra of Perfect Enlightenment*, the *Sūtra of Sixteen Meditations of Amitabha and the Vows of Samantabhadra* was routine work of every day all his life. He passed away on the 3rd of August, 1,932 A. D., at the age of sixty years. His most famous works are:—

1. *Lectures on the Sūtra of Perfect Entightenment.*
2. *A commentary of outline on the Vows of Samantabhadra.*
3. *New commentary on the Dimond Sūtra.*
4. *The chapter of the Universal door of Avalokiteśvara.*

(5) *The School af Pure Land.* The School of Pure Land

which believes in constant repetition of the name of Amitābha, since the priest Shan-tao preached in the Tang dynasty, has spread throughout the country. After the Sung dynasty, all the schools of Buddhism in China regarded the repeating of Amitabha's name as one of the means to enlightenment. Eminent Buddhist monks of this school were the priests Shen-an and Meng-tung of the early period of the Ching dynasty and the priest Ku-K'un of the late period of the same dynasty. Recently there was a priest Ying-kuang in the Republic of China too.

Shen-an was a native of Ch'ang-su district of Kiangsu. His lay surname and cognomen were Shih Shih-hsien. He was a life-long vegetarian. He became a monk at the age of fifteen years. He studied the *Sūraṅgama* and *Viṁśakarika Sūtras* under the instructions of the priest Shao-tan. He devoted his whole life to the preaching of the doctrine of the Pure Land. On the birthday of Buddha in the 58th year of the emperor Chien-lung's reign (1,793 A. D.), he called all his disciples before him and said: "I will be received into Paradise of the West by 4th of April next year," so he went on repeating the name of Amitābha a thousand times every day at home. On the same day of next year he took his bath and sat on the chair and died a natural death, at the age of forty-nine years. The following works are ascribed to him:—

1. *Poems of the Pure Land.*
2. *Notes on "Vows of being born in the Paradise of the West."*
3. *The Kṣamayati of Sarika.*
4. *The Kṣamayati of Nirvāṇa.*

Priest Meng-tung was a native of Feng-jun in Hopeh. His lay surname and cognomen were Ma Chieh-Wu. When he reached the age of twenty-two years, he had an attack of serious illness from which he apprehended that all things were impermanent,—birth, existence. and death, always in thus. He thus rose to an other-worldly mind. After he had recovered from his illness, he left home and entered a monastery, studying the Buddhist philosophy under the instruction of Dhyāna Master Shun. Thereafter he settled down at Tze Fu Ssu or the Monastery of Stocking Welfare in Hung-lu Hills for about ten years. He died in the month of December of the 10th year of Chia-Ching's reign of the Ching dynasty (1805 A. D.), at the age of seventy years. There are two works ascribed to him: one is *Gatha of repeating the name of*

Amitābha Buddha and the other *Recorded of Sayings of Dhyāna Priest Chieh-wu.* Another monk of Tze Fu Ssu, named Ta-mu, who was a contemporary of the emperor Tao-kuang of the Ching dynasty, wrote a famous book entitled *Treatise on the subject—to be born is not to be born as defined by the School of Pure Land.*

Priest Ku-k'un, whose another name was Luen-hsi, was the contemporary of the emperor T'ung-chih of the Ching dynasty. He devoted his whole life to the preaching of the thoughts of Pure Land. The following works are ascribed to him:—

1. *An optional course of the doctrine of Pure Land.*
2. *Text-book of the Lotus School.*
3. *Important words of repeating the Amitābha's name.*
4. *Four elemental precepts for the repeating of Amitābha's name.*
5. *The rites and ceremonies of the return to Western Paradise.*

Priest Ying-kuang was a native of Ho-yang district of Shensi province. His lay surname and cognomen were Chao Sheng-liang. When he was twenty-one yoars old, he realized that the world was not permanent and became a monk in the Yuan Kuang Ssu or the Monastery of Halo Round the Head of Buddha. Thereafter, he shifted to Fa Yu Ssu or the Monastery of the Dharma Rain—truth which fertilizes all beings in Pu-tu Hills for twenty years. At that time, however, he seemed to have kept away from outside society, yet there were still many devotees who came to see him for the purpose of seeking instructions. Once the Dhyāna Upāsaka Kao He-nien paid a visit to the Pu-tu Hills, where he collected several articles from the priest Ying-kuang which appeared in the *Collection Journal of Buddhism* in Shanghai. Afterwards the Buddhist scholar Hsu Wen-Wei also collected all essays which had been written by priest Ying-kuang and they editedd in a booklet form with the title of *Essays of the Priest Ying-kuang* and was well received in China. He died at the age of seventy years, in Soochow of Kiangsu province.

D. THE RISE OF BUDDHISTIC SCHOLARS.

We have already stated that after the middle of the Ching dynasty Buddhism declined, but by the end of the same dynasty, Buddhism seemed to rise again and there were many Buddhist scholars who devoted themselves to the spread of Buddhism. The following

are some among the eminent personalities who worked for the restoration of Buddhism.

Cheng Hsueh-chwan, a native of Yang-chow, was born in the 6th year of the emperor Tao-kuang's reign of the Ching dynasty (1,825 A. D.). He was a student of Confucianism. Afterwards he began to learn the Buddhist philosophy from the priest Ju-an of Hung-lu Hills. He was especially devoted to the Amitābha's teachings. In the 5th year of the emperor T'ung-chih's reign of the Ching dynasty (1,866 A. D.), he left home and entered the monastery and was renamed Miao-khun or Wonderful Empty. He devoted his whole life to the great task of printing and engraving the Buddhist canons. He established five branches of Engraving the Buddhist canons in Chekiang province and Yang-chow, Ju-kao, Soo-chow and Ch'ang-su in Kiangsu province etc. He completed 3,000 volumes of Buddhist Tripiṭaka to be engraved on wooden blocks. He died in the 6th year of the emperor Kuang-hsu's reign of the Ching dynasty (1,880 A. D.), at the age of fifty-eight. He was a voluminous writer—the most famous of his writings are:—

1. *Essays on two things in our life.*
2. *The informations of the Lotus country.*
3. *A clean voice of the Western World.*
4. *Forty-eight mirrors.*
5. *The books of Brāhmanism.*
6. *Explanation of five principles.*
7. *A commentary on Amitābha's Sūtra.*
8. *A commentary on Kṣitigarbha Sūtra.*
9. *Rattan Kṣamayati of Ksitigarbha.*
10. *Grand Kṣamayati of Avataṁsa.*

Yang Wen-hui, better known as Yang Jen-shan, a native of Shih-tai in Anhwai province, was born during the reign of the emperor Tao-kuang of the Ching dynasty. In his boyhood he had no interest in ordinary subjects of study. When he grew up he avoided the civil service examination, but was keen in his approach to Buddhist philosophy. In the 2nd year of the emperor T'ung-chih's reign (1,863 A. D.), his father died and he came back to his native town where he was seriously ill. During his illness he studied the *Sāstra of Sraddhotpada* and received fundamental teachings on Asvaghosa and thus studied the Mahāyāna Buddhism at the age of twenty-seven only.

In the 5th year of T'ung-chih's reign of the Ching dynasty, Yang

shifted to Nanking from his native place, where, from his extensive study of the Buddhist doctrine, he realized that in the third and last period of Buddha Kalpa, there would ensue a myriad years of its decline. He felt that it was necessary for him to devote his life for the propagation of Buddhism and self-improvement for the purpose of benefiting others. He wanted to publish and engrave all Buddhist canons for circulation among the people. He, therefore, established a Board of Engraving of Nanking with the help of his intimate friends, Tsao Chin-ch'u, Chang Pu-tsa and Liu Kai-seng.

In the Ist year of the emperor Kuang-hsu's reign (1,875 A. D.), Liu Chih-tien was appointed Minister for China to Great Britain. He requested Yang Wen-hui to go to London, where he met Dr. Bunya Nanjio, who had studied Sanskrit under Prof. Max Muller at Oxford. They became very intimate friends. Prior to this the Japanese Prince Iwakura, on the occasion of his visit to Europe, presented the Issaikyo or the sacred literature of Buddhism called *Chinese Translation of Buddhist Tripiṭaka* to the British government. None of the British scholars was able to translate the contents. Thereupon the task was entrusted to Dr. Nanjio who compiled the work with the help of Yang Wen-hui. When Yang returned to China he collected many valuable Buddhist canons from Japan with Dr. Nanjio's help. These had been lost in China long ago. Yang revised all Chinese Buddhist Tripiṭaka which he re-edited into a new Tripiṭaka entitled *Epitoms of Great Buddhist Tripiṭaka in Chinese.* The contents of this work are indicated below:—

1.	Avataṁsaka Class,	32 bundles.
2.	Pure Land Class,	57 bundles.
3.	Prajñāpāramitā Class,	23 bundles.
4.	Nirvāṇa Class,	13 bundles.
5.	Tantra Class,	66 bundles.
6.	Vaipulya Class,	66 bundles.
7.	Dharmalakṣaṇa Class,	25 bundles.
8.	Saddharma Puṇḍarika Class,	16 bundles.
9.	Sūtra of the Hīnayana Class,	16 bundles.
10.	Vinaya of the Mahāyāna Class,	15 bundles.
11.	Vinaya of the Hīnayāna Class,	7 bundles.
12.	Sāstra of the Mahāyāna Class,	23 bundles.
13.	Sāstra of the Hīnayāna Class,	4 bundles.
14.	Works from the West,	16 bundles.

15. Dhyāna School Class, 30 bundles.
16. The Tien-tai School Class, 14 bundles.
17. Biography Class, 11 bundles.
18. Several Chinese works successively admitted into canon during the last period of the Ching dynasty Class, 9 bundles.
19. Propagation Class, 13 bundles.
20. Attached works Class, 10 bundles.
21. Conducting Laymen's Class, 4 bundles.

There were 460 bundles totalling 3,320 volumes of the above mentioned Buddhist Tripiṭaka.

In the 33rd year of the emperor Kuang-hsu's reign (1,907 A. D.), Yang had established a Buddhist institute called "Jetavana Vihara" at Nanking and collected about thirty persons who followed Buddha's teachings as a course of higher education. Yang invited the eminent priest Ti-hsien to hold the Chair for the preaching of Tien-tai doctrines, and Yang himself taugth the *Sraddhotpāda Sāstra* Besides, there were several subjects like Classical Chinese, Western. philosophy, English etc. He wished to educate those students to be Buddhist priests who would be able to preach Mahāyāna Chinese Buddhism in India in future. In the 2nd year of the emperor Hsuan-T'un's reign (1,909 A. D.) of the Ching dynasty, the poople of Nanking locality formed an Association of Buddhist Studies and Yang was elected as president of the Association. By next year, the 17th of August, Yang passed away at the age of seventy-five years. The following works are ascribed to him:—

1. *An introduction to ten Buddhist schools in China.*
2. *A Buddhist reader for beginners.*
3. *A sketch of Sukhāvatī-vyūha.*
4. *Hidden meaning of Tao Te Ching-*
5. *Hidhen meaning of recorded Sayings of Confucius.*
6. *Hidden meaning of Chuang-tze.*
7. *A chapter of exposition of the teaching.*

The Buddhist canons edited by Yang are still current not only in China proper but also in Burma, Siam, Malaya and Indo-China.*

E. CONVERGENCE OF CONFUCIANISM AND BUDDHISM.

The first appearance of the impact of the West on China during the second half of Ching dynasty was largely confined to the activities

*Materials of information are gathered from *Journal of Inner Learning* published by the Cheena Institute of Inner Learning, Nanking.

of Christian missionaries. Later on, it was expanded to include many other closely interrelated military, political, and economic pressures. These pressures created a crisis in the Chinese mind, and forced it to ask itself numerous searching questions, among them two of fundamental importance:

1. Why is it that Europeans belong to organized churches, whereas the Chinese do not? Why, in other words, does China not have an institutionalized state religion.

2. China, despite her size and population, is subject to all kinds of pressure from the West. Does this not point to the need for self-reform on her part?

The attempts of thinking Chinese to answer these questions resulted in a new intellectual movement which sought to strengthen China internally by (1) establishing an organized state religion, and (2) instituting political reform. The political attempts are represented by the One Hundred Days Reform of 1,898. We leave aside the subject of political reform and touch to the subject of organizing a State Religion.

In this new intellectual movement, K'ang Yu-wei and Tan Szu-t'ung were the important leaders. They made Confucius from "teacher" to God and raised a set of philosophical thoughts to a religion.

K'ang Yu-wei was born in the Nan-hai district of Kwangtung province, in 1,858 A. D. He may be regarded as the most original of modern Chinese Cllassicists. On one hand he might be considered as a revolutionary thinker, and on the other hand his thought is deeply rooted in Chinese tradition. K'ang lived in a time and in a country that was confronted with the absolute alternative of either reform or revolution. K'ang, for one, chose the way of reform; a middle way that was rooted on one hand in the Chinese tradition, and on the other in modernism and progress. Distressed by China's growing weakness after the first Sino-Japanese War of 1,894-95 A.D., K'ang conceived of a sweeping reform program which, while adopting the military and industrial techniques of the West, would retain and revitalize China's ancient spiritual heritage. K'ang in 1,898 succeeded in gaining the ear of the young emperor Kuang-hsu of the Ching dynasty. The result was the famous "Hundred Days Reform Movement" (from June 11 to September 20, 1,898 A. D.), during which the emperor issued a series of sweeping decrees that, if duly carried out, would radically change China's political life. For the most part, however, they succeeded only in arousing the intense opposition of conservative

court circles. In the end the movement was crushed when the Empress Dowager, by a coup d'etat, resumed her former position as regent, imprisoned the emperor, and executed six of the reformers. K'ang Yu-wei and his pupil Liang Chi-chao, however, escaped to Japan. K'ang's last attempt at direct political participation constituted the uprising at Hankow, that was atopped before it ever started. After this, K'ang devoted the last years of his life in the field of education, the writing and publishing of magazines and books. With the successful prosecution of Dr. Sun Yat-sen's activities, K'ang went further and further into the background, until he died in 1,927 A. D.

K'ang Yu-wei wrote two important books, one on the *Reform Work of Confucious.* It is his most important contribution to Chinese political philosophy. The other is *the Book of Grand Union.* It deals with what he calls Confucian religion. In his *Reform Work of Confucius*, he reviewed all the schools of philosophy in China. K'ang called any founder of a school reformer, because each occuring to him, attempted to build up a new ethical system for society and each of them had a particular plan of reform. And also each of the founders of philosophical schools recalled an emperor of ancient history as an example of a certain social organization idealized. The Taoists talked about an ideal society back as existed under the Yellow Emperor. The Moists talked about a social organization in which the members should act like Emperor Yu, who regulated the floods, and who cared for public welfare, even neglecting his own family. And the Confucian school idealized Yao and Shun as the ideal men. K'ang, however, not only considered Confucius as a reformer, but also regarded him in the light of the founder of a religion. When K'ang Yu-wei read the works translated by the foreign missionaries, he found interest in the work of Martin Luther, believing that the work of reformation must be done in China too in order to show the true doctrines of Confucious. He claimed that:—

1. Confucius stands for progress and not for conservatism.
2. Confucius stands for humanitarianism and not for the small-ego.
3. Confucius stands for love of the country and not pure cosmopolitanism.
4. Confucius stands for liberty and not for authoritarianism.
5. Confucius stands for the principle of equality and not for class distinction.

6. Confucius believed in the theory of the spirits and not merely in the life of today.
7. Confucius stands for a constitutional government and not for Absolutism or Totalitarianism.
8. Confucius stands for the freedom of the people and not for the power of the monarch.
9. Confucius stands for broad-mindness and toleration and was opposed to narrow-mindedness.

In the *Book of Grand Union.* K'ang Yu-wei went further in the formulation of his philosophy, giving a picture how the future world should be organized. His theory of the "Grand. Union", that is, of one nation and one world is based on the concept of love or 'Jen' in Chinese terminology. Because K'ang thinks that the founders of religion are people who are really concerned with the sufferings of mankind. Whether it is the Bible, or a Confucian classic, or the Sūtras of Buddhism, they all are concerned the problem of eliminating pain and bringing happiness to people. Confucious's travels, the Christ's crucifixion, and Socrates's taking poison show how great men have suffered out of love for others. K'ang's precepts on love may be summarized as follows:—

1. Love must extend to the whole world, including plants and animals.
2. Love must include all mankind.
3. Love must not be limited to one's own country.
4. Love not must be limited to one's own district.
5. Love must not be limited to one's own family.
6. Love must not be limited to one's own senses.
7. Love must not be limited to one's own body.
8. When one loves one's body only, then sickness and pain will follow.
9. When one cares for oneself only, then social structure will fall into ruin.

This is essentially restatement of the dictum, first enunciated by Cheng Ming-tao and echoed in almost the same words by Wang Yang-ming, that "the man of love takes Heaven, Earth, and all things as one with himself." This is also on a par with the Buddhist principle of universal love. As the Buddha taught us, Universal Love recognizes the inseparability of all beings: "the equality of friend and enemy," "the oneness of myself and things."

K'ang Yu-wei further tried to find out wherein the suffering of humanity originated. He discovers six sources:

1. Natural accidents, such as floods, famines, plagues, contagious diseases, fire, and so forth.

2. Suffering from birth, abortion, still-birth etc., such as affect the crippled, the blind, slaves, and women.

3. Human relations e. g., widow and widowers, orphans, childless parents, loss of property, inferior position, and so forth.

4. Suffering from government, such as, punishment and prisons, heavy taxes, military service, class system, and narrowness of nationalities.

5. Suffering from the human mind, such as ignorance, hatred, over-work, like and dislike, and desires.

6. Suffering from faulty evolutions, such as money, nobility, fairies, and angels.

If we make an over-all survey of the sorrows of life, we find that in general they all spring from nine spheres. What are these nine spheres? K'ang Yu-wei says:

"The first is that of the nation; the political division between lands and people. The second is that of class; the distinction between those who are noble or humble, illustrious or insignificant. The third is that of race; the division between yellows, whites, browns, and blacks. The fourth is that of physical distinction; the division between male and female. The fifth is that of the family; the distinctive relationships between father, son, husband, and wife. The sixth is that of occupation; the division between farmers, labourers and business men. The seventh is that of political disorder; the existence of institutions that are unequal, non-universal, non-uniform, and unjust. The eighth is that of species; the demarcation between men, birds, beasts, insects, and fish. The ninth is that of suffering itself; the fact that this suffering be gets further suffering and is thus transmitted endlessly in a way beyond all imagining."

Since all suffering originates in one or another of these nine spheres, its elimination can be achieved only through the elimination of the spheres. We then will reach afar to the highest happiness (Sukhāvati), to the realm of Universal Peace and the Grand Union, where shall enjoy long life and eternal enlightenment Sublime though this realm may be, however, it is still limited by human institutions, whereas above it lies yet another limitless realm of Heaven itself. Regarding this, K'ang says in his *Notes on the Doctrine of the Mean* as follows:

"There still exists Heaven which is above human institutions, the origin of all origins, timeless, spaceless, without color, without smell, without sound, without substance. And there is a separate realm created by Heaven unimaginable in thought and indescribable in words."

However, K'ang Yu-wei's philosophical idea was based on Buddhism and he ever held that after Confucianism completed its historic mission on Grand Union, and then people's mind will turn to the Taoist arts of the immortals and then to Buddhism. He concludes his *Book of Grand Union* by saying, "After the Grand union, there will first come the study of the immortals and then that of Buddhism. Lesser wisdom will devote itself to the immortals, and higher wisdom to Buddhism. The study of Buddhism, however, will itself be followed by that of 'roaming in Heaven." K'ang so praised Buddhism that it really amounted to praising Confucianism itself.

Another participant in the religious and reform movement at the end of the Ching dynasty, and one whose thought deserves individual consideration is Tan Ssu-t'ung. He was born in Liu-yang of Hunan Province in 1,865 A. D. He was a disciple of K'ang Yu-wei and was a leading spirit in the One Hundred Days Reform Movement of the summer of 1,898 A. D. He like his teacher K'ang Yu-wei attempted to build his revolutionary ideas upon the foundation of Chinese experiences and values. Already as a young man of twenty, Tan Ssu-t'ung showed such outstanding promise that he was offered the office of adviser to the governor of Sinkiang province. However, he refused it as he did not like the work of a government official. After that K'ang Yu-wei organized the "Preservation of Nation Association," in Peking, Tan decided to leave for the capital so as to be closer to the leader of the new political movement. However, six months later, Tan did accept the prefecture of Kiangsu province and moved to Nanking where he wrote a book called *Jen Hsueh* or *The science of Love* which, in the words of Liang Chi-chao, "was in that period like a comet across the heaven." In his exposition of love, Tan Ssu-t'ung like K'ang Yu-wei, adopts the dictum of Ming-tao and Yang-ming that "the man of love takes Heaven, Earth, and all things as one with himself." Due to his advocacy of the idea that "the man of love takes Heaven, Earth, and all things as one with himself," Tan takes upon himself the task of expounding K'ang's 'Religion of the Grand Union.' Thus he writes;

"Then is the world well governed. All sentient beings will have attained Buddhahood. Not only will there then be no religious leader, but not even a religion. Not only will there be no political ruler, but even the people themselves will no longer rule. Not only will there be a single unified globe, but even the globe itself will no longer exist. Only when this stage has been reached will there be perfection and completion, with nothing more to be added."

Tan Ssu-t'ung poses for himself an objection from an imaginary critic: "The ideas propounded by you, are lofty indeed. But suppose they cannot be carried out and are just a flow of empty words. Then what is their good ?" To which Tan replied:

"Religion is the means of seeking for true knowledge. Hence the work of all religious leaders and their disciples consists in bequeathing 'empty words' to the world even should they fail to carry them out themselves, and irrespective of whether they be reviled or disgraced by later generations. Jesus was executed and all his twelve disciples suffered the same fate. Confucius was able to save only his own self, but there were few of his seventy-two disciples who gained success. Buddha and his disciples all suffered from hunger and begged for their food. Unto the end they led lives of suffering. Thus all of these neglected their own lives in order, through their prior knowledge, to enlighten those possessed of later knowledge, and through their earlier understanding, to give the same understanding to those possessed of later understanding. Why, then, should we idly ask whether or not they were successful in action?" Because the work of religious leaders is simply to impart their knowledge to others, this knowledge, if it be true knowledge, will ultimately prevail.

Though the "three religions of Jesus, Confucius and Buddha, differ from one another, the highest ideal of all three religions is to attain the stage of highest happiness. The seeming differences between the words of their founders are therefore simply the result of the differing periods in which they lived. Tan Ssu-t'ung writes:

"The Buddha, however, was the only one who was really fortunate. From the very beiginning his country had lacked the so-called 'divine-sage' leaders of other countries-such men as Moses, Yu, T'ang, Wen, Wu, and the Duke of Chou, who ground away the people's natural innocence and dissipated their pure simplicity. Moreover, the Buddha regarded himself as a man who, having gone outside the human world and left the family, no longer felt need to conform

to the world. Therefore he succeeded in giving full expression to his teachings on the Grand Union in the age of Universal Peace, and thus instituted the Primal Sequence. As to the grovernment of the Grand Union, it is not merely one in which a father is treated as a father or a son as a son, for the father-and-son (relationship) is then no longer in existence, let alone that of ruler and subject. In this age all those gagging institutions and confining bonds which make autocrats of the rulers, and robbers of the people, are no longer allowed to be applied. The fact that the Buddha was thus able to assume a position of solitary eminence above the other religions was the inevitable result of his time and circumstances. All this, however, has nothing to do with the absolute reality which underlies the religious leaders, for this is one and only one for all of them. Rev. Timothy Richard has said: 'The founders of the three religions are all one. When I bow to one, I bow to them all.' I personally accept this statement."

Here Tan Ssu-t'ung pays very high tribute to Buddha. His reason for so doing, however, is that his teachings are in harmony with the loftiest teaching of Confucius. Hence this praise for Buddhism really amounts to praise for Confucianism itself.

Tan was one of the 'six martyrs' who were executed by the orders of the Manchu Empress Dowager on September 28th of 1,898 A. D. Although he had the choice of following K'ang Yu-wei and Liang Chi-chao into exile, he said: "Any revolution or reform can never be achieved without blood-shed, so let me be the first victim."

CHAPTER XIII

BUDDHISM IN THE REPUBLIC OF CHINA.

A. The dawn of Buddhism.

After the overthrow of the Ching Dynasty in Honkow and Wuchang on October 10, 1911 A. D., a National Council representing the revolutionaries assembled in Nanking and elected Dr. Sun Yat-zen as President of the Republic. With a veiw to unite all the Buddhists of China to face the new situation, the Buddhist Association of All China was formed with its Headquarters at Nanking under the leadership of Chin-an, the priest of Tien-t'ung Hills.

In the first year of the Republic, Chin-an who led representatives from the monasteries of Chekiang and Kiangsu provinces, petitioned to the Provisional Government of the Republic for the protection of monastic properties. He was not successful at that time, as Dr. Sun Yat-sen resigned in favour of General Yuan Shih-kai. The Provisional Government moved to Peking and the petition was renewed. But his mission failed again. He returned to Fa Yuan Ssu or the Monastery of Dharma Source in great indignation. He died the next day at the age of sixty-three.

Priest Chin-an was a great Buddhist scholar and a poet. His death left a void which it was not easy to fill. Yuan Shih-kai who had succeeded Dr. Sun Yat-sen as President of the Republic issued orders through his cabinet instructing the Ministry of Home Affairs to recognize the Regulations of the Buddhist Association of All China. In the 4th year of the Republic, the Ministry of Home Affairs issued a proclamation by which the Buddhist monasteries were to be protected and this has been in force over since. The efforts of Chin-an who laid down his life in the struggle were crowned with success.

Since then, various movements have been afoot with a view to purifying and renovating Chinese Buddhism. Many temples and monasteries have been reconstructed and great efforts made towards printing and circulating Buddhist works and the co-ordination of monks. The religion is preached through popular lectures. The Buddhist Upāsaka Grove and the Buddhistic Vocational Association of Pure Land in Shanghai are well known examples of this renaissance.

The Jetavana Vihāra managed by Upāsaka Yang Wen-hui has

closed down in Nanking. Tuan-fong the then Governor of Provinces of Chekiang and Kiangsu established a Monastical Normal School in Nanking, with priest Ti-hsien as principal. But soon Ti-hsien resigned in favour of Priest Yueh-hsia who succeeded him. Among other Buddhistic institutions which deserve mention are: the Kuan Tsung Preaching Hall of Ningpo, under the direction of priest Ti-hsien which lays emphasis on the doctrine of Tien-tai School; the Avataṁsaka College of Ch'ang-chow of which the priest Yueh-hsia was the principal; the Buddhist Institute of Wu-chang and Sino-Tibetan Buddhist College established by His Holiness T'ai-hsu which still exist; the Ching-ling Buddhist Academy which has since shifted from Ch'ang-chow to Shanghai and is presided over by priest Ying-tze; the Cheena Institute of Inner Learning in Nanking which was established by the distinguished Buddhist scholar Ou-yang Ching-wu and is still devoted to the study and propagation of Dharmalakṣaṇa doctrines. Besides, several Buddhistic research groups in China have started their own organs for the propagation of Buddhism. For example, a *Collection Journal of Buddhism* was published during the first year of the Republic, but it closed down after two years. The *Hai Chao Ying* or *the Ocean Tide Voice* by the Wuchang Buddhist Institute is still in existence. The *Pure Land Vocation* monthly published by the Buddhistic Vocational Association of Pure Land and the *Inner Learning Journal* by the Cheena Institute of Inner Learning are well known in China.

The able and earnest T'ai-hsu who was the outstanding leader of the Buddhist movement sent his disciples to India, Ceylon, and Tibet, they either preach Chinese Buddhism or learn the Hīnayāna and Esoteric Buddhism. They have met with some success in their mission.

The engraving of the Buddhist canons, is entrusted to two "Boards of Engraving Canons;" one has its headquarters at Peking and the other at Tientsin. They are engaged in the printing and publishing of the *Epitome of Chinese Tripiṭaka* in accordance with the least desire of Upāsaka Yang Wen-hui. "The Kalaviṅka Vihāra" of Shanghai had printed small volumes of Buddhist Tripiṭaka through the Kokyo Book store of Japan. The Commercial Press Ltd. has done the photographic printing of the Japanese edition of the supplementry Tripitaka and the *Comprehensive collection of Dhraṇīs from the Tripiṭaka in the Manchurian, Chinese, Mongolian and Tibetan languages.* Several famous

Upāsakas like Chu Ching-lan and Yat Kung-che have recently planned to print the Buddhist Tripiṭaka of the Sung (dynasty) edition.

The years following 1911 A. D., witnessed further renaissance of Buddhism in the countary. These were due to (a) the increasing enthusiasm for national culture and classical literature; (b) intensive propaganda and circulation of Buddhist literature having a popular appeal; (c) the ravages of the civil war which have re-established new spiritual values by demonstrating the folly and futility of material ambitions. Even some of the highest officials turned to Buddhism for solace.*

B. PRIEST T'AI-HSU AND UPĀSAKA OU-YANG CHING-WU

The persons who played the greatest role in the history of Chinese Buddhism during the Republic period were priest T'ai-hsu and Upāsaka Ou-yang Ching-wu.

Priest T'ai-hsu, acknowledged as one of the greatest Buddhist leaders of the day, and some times known as the "Buddhist Pope" was born in 1,888 A. D., in the Chung-te district of Chekiang province, where Buddhism had been deeply rooted since its introduction from India during the reign of the emperor Ming-ti of the Han dynasty (56 A. D.), and has remained intact in spite of the political change and social revolutions of the past two thousand years.

In his 16th year, T'ai-hsu entered the Tien T'ung Shan Monastery and he initiated into the fundamental of Buddhism by the well known monk Pa-chih, T'ai-hsu later went to the Monastery of Seven Pagodas where he devoted himself to the study of the Buddhist Tripiṭaka and to meditation. When he was eighteen, he came in contact with celebrated scholars like Kang Yu-wei, Liang Chi-chao, Sun Yat-sen and Carsun Chang and others; he was profoundly learned in Buddhism having absorbed the teachings of Tien-tai and Avataṁsaka Schools, and he decided to reform the system of Saṅgha in China.

He was twenty-one when, in collaboration with monk Pa-chih, he founded a centre for Buddhist education in China; in the same year, he also conducted researches into Buddhism with Yang Wen-hui, the great Chinese lay disciple of Buddha and writer of Buddhism. A year later, he became chief abbot of the Monastery of Two Streams in the hills of Pai-yun (white clouds) not far from

(1) The materials of information are drawn from 1. *Collection journal of Buddhism*; 2. *The Ocean Tide Voice Monthly* and *Inner Learning Journal* etc.

Canton; he also became Director of Buddhist Research Vihāra there. At the time he began writing the history of Buddhist thought.

During the first year of the Republic (1,911 A. D.), T'ai-hsu, now twenty-three years old, founded the Buddhist Congress of China with its headquarters in the Vira Monastery at Nanking. During the next four years. from 1,912 A. D, to 1,916 A. D., he resided in the Hsi Lin Monastery on the summit of the Pu-to Hills in Chekiang province, where he lived the life of a hermit; here he studied all the literature collected in China on Buddhism and all the ancient Chinese classics as well as most of the western works on logic, philosophy and experimental sciences which had been translated into Chinese at the time.

He thus engaged himself in a scientific study of the vast body of Buddhist canons contained in the Tripiṭaka and in the promotion of knowledge of the similarities between modern thought and the fundamentals of Buddhist philosophy. He also attempted of the revival of the teachings upon which the Vijnanamatravada Sect was based. This sect which no longer exists in the sense that there are no Buddhists in China professing to belong to it, was founded on the doctrine that nothing exists except consciousness. Its teachings have appealed to many modern scholars because of the scientific analysis of consciousness upon which they are based, and because of their similarity to some modern trends of psychology, thus many non-Buddhist Chinese scientists who are not interested in old schools of Buddhism, give serious attention to the writings of Vijnanamatra-vada Sect. T'ai-hsu, realizing thaṭ most young men were now scientifically minded, revived these teachings. He hoped to rouse the interest of the younger generation in Buddhism by presenting it to them in scientific form. Meanwhile he published numerous works among which may be mentioned *Evolution Rightly Explained, The Absolute Meaning of Philosophy, New Conception about Education* which since their first appearance have aroused in a great deal of interest among the inlellectuals of modern China.

When he was twenty-nine years old, he made an extensive trip across Formosa and Japan. He returned to China, determined to raise the spiritual level of his country through Buddhism. He, co-operated with eminent persons including Ch'ang T'ai-yen, Wang Yi-ting and founded a Bodhi Society in Shanghai. He also brought out a magazine called *The Bodhi*, which has been changed into *Hai Chao Ying* or the *Ocean Tide Voice.* He propagated his views through this organ.

During the next three years, from 1,918 A. D. to 1,920 A. D., he went in lecture tour of Peking, Wuchang, Hankow etc.. explaining to numerous audiences how to acquire the supreme, universal, absolute perfection.

In 1,912 A. D., when he was thirty-three years old, he founded the Buddhist Institute of Wuchang, where students from all provinces of China gathered to learn the theory and practice of Buddhism. In 1,924 A. D., he founded a Preaching Hall in the Great Grove Monastery on Lu-shan hills, a picturesque spot in the mountains of Kiangsi province, where he called an International Buddhist Conference, which was attended by many Buddhists from India, Siam, Japan, Germany, America, Finland etc.

In 1,925 A. D., he was appointed as chief-delegate to the East Asiatic Buddhist Conference held in Japan. On his return, he was elected to the Executive Committee of the Institute of Chinese Culture in the University of Frankfurt, Germany.

In 1,928 A. D., he called an Assembly of Chinese Buddhists in Nanking, at which the organization of Buddhism and its spread throughout China was discussed. On the same year, he sailed for Europe in order to carry the light of Buddhism to the west. Next year, he returned to China from America and was appointed as president of Buddhist Institute of South Fukien and published his *Record of Travelling on World.*

In 1,930 A. D., he founded the Buddhist International Institute and established the Sino-Tibetan Buddhist College at a Monastery on mount Chin-yun, not far from Chungking. His disciples were encouraged to study many branches of knowledge outside the Buddhist field, and concentrate on understanding the sūtras rather than merely learning them by heart.

In 1,938 A. D., he formed a Buddhist Good–Will Mission and sent it to Burma, India, Ceylon, and Siam for exchange of thoughts and ideas among the Buddhists of these countries. The mission was a very successful one and he came back to Chungking from Indo-China in the summer of 1,940 A. D. He next sent his disciples to Ceylon and India to learn Sanskrit and Pali languages.

In 1,945 A. D., he supervised these lay disciples who formed Young Men's Buddhist Association of China in Chungking. The same year saw the Victory of China over Japan; T'ai-hsu then went back to Nanking from Chungking and took charge of the Buddhist Reformation Committee as its chairman, undertaking the task

of reforming Chinese Buddhism and reorganizing the Chinese Saṅgha.

In 1947 A. D., he went to Ningpo of Chekiang province, at the request of the Buddhists there. He preached the disciplines of Buddhism at the Monastery of Prolongation Happiness and meanwhile he addressed three poems of his own to his lay disciple Chou Hsiang-kuang, in which it was explained how a pure mind was necessarily free from all defilement. On February 17th he went to Shanghai from Ningpo and resided at the Monastery of Jade Buddha; on the same day of the following month (March) he suddenly passed away at the age of fifty-nine, leaving his task undone. After his body was burnt in the Monastery of Ocean Tide in Shanghai in accordance with Buddhist rites, his disciples spent several days collecting relics of his body from among the ashes.

More than three hundred such relics were collected by them. These relies were placed on eight China plates in front of his altar. The relics are of different sizes and colours. One of them is the size of a man's thumb, it is radiant and transparent as a crystal. Another is as big as a man's fist with a brilliant purple colour. It resembles somewhat a peony, the flower of.glory. The smallers ones are also of five attractive crystalloid colours. It is even more remarkable that his holy heart was left entirely unburnt. His death was a great blow to Chinese Buddhism.

Upāsaka Ou-yang Ching-wu, the most eminent lay Buddhist in the Republic, was born in the district I-hwang of Kiangsi province in 1871 A. D. His father died when he was four years old, and after that he was educated and maintained by his mother. He studies in his younger days were in Neo-Confucianism, but later on he was attracted by Mahāyāna Buddhism which gained ground at the time. He came in contact with the eminent Upāsaka Yaug Wen-hui through the introduction of Kui Po-hwang, the leading Buddhist scholar of Esoteric School. In his thirty-seventh year, he went to Nanking when was admitted to the Jetavana Vihāra; there he studied Buddhist literature under the guidence of Yang Wen-hui. He won a reputation throughout the country as a most learned and eloquent Upāsaka. Unfortunately, Yang Wen-hui died in 1910 A. D., at the age of seventy-five, leaving his important task to the Upāsaka Ou-yang Ching-Wu.

Besides his work of publication of Buddhist canons, Ou-yang Ching-Wu has established the Cheena Institute of Inner Learning

and the University of Dharmalakṣaṇa in Nanking, where he propagated the doctrine on the subject of "Mind is the centre of life."

His disciples, Lu-chen, T'ang Yong-tung, and Chen Ming-hsu etc., are eminent Buddhist scholars of modern China. During the Sino-Japanese War, he went to Kiang-chin, near Chungking, where he made his Branch of the Institute of Inner learning and resided throughout the latter course of the war. It is now the tendency in many institutions to pay more attention to the scientific study of Buddhism as one of the main branches of Chinese philosophy. Ou-yang passed away at seventy-three, on February, 23, 1,943 A. D. The following is a list of his works:—

1. *Explanation to disciples of the Cheena Institute of Inner Learning.*
2. *Preface to the Mahāprajñāpāramita.*
3. *Preface to the Mahāparinirvāna.*
4. *Preface to the Yogācharyabhūmi,*
5. *Miscellaneous works on the Inner Learning.*
6. *A programme study of Vijñānamātravada.*
7. *A decisive commentary on Laṅkāvatāra.*
8. *Preface to the Abhidharma Kośa Sāstra.*
9. *A reader of the Four Books.*
10. *A reader of Golden Mean.*

Today all movements which seek to propagate Buddhism in China are under-taken by graduates who have been associated either with priest T'ai-hsu's institutions or Upāsaka Ou-yang Ching-Wu.

C. RESTORATION OF SINO-INDIAN CULTURAL RELATIONS.

Pandit Nehru remarks: "China and India, sister nations from the dawn of history with their long tradition of culture and peaceful development of ideas, have to pay a leading part in this world drama, in which they themselves are so deeply involved." Unfortunately, during the last few centuries the way of living in these two countries have been greatly affected by foreign influence, both political and economic, and we seem to have lost our centuries-old cultural relations. This has to be revived and we pave the way for new messengers. Dr. Rabindranath Tagore went to China accompanied by Dr. Kalidas Nag, Shri Khiti Mohen Sen and Shri Nanda Lal Bose in 1,924. Dr. Tagore was warmly welcomed wherever he went. Many of his works were translated into Chinese and left an indelible imprint on the modern Chinese literature.

Expressing his ardent hope for a great future for the Chinese and Indian people, Dr. Tagore once said:

"As the early bird, even while the dawn is yet dark, sings out and proclaims the rising of the sun, so my heart sings to proclaim the coming of a great future which is already close upon us. We must be ready to welcome this new age."

After his long journey he returned to Singapore where he found Prof. Tan Yun-shan, a classical Chinese scholar, who was deeply impressd and inspired by the Poet's vision of revived cultural contacts. Tan Yun-shan organized a Sino-Indian Cultural Society in China as well as in India in 1,934 A. D. It was under tne Poet's guidance and direction, that the society founded a Cheena-Bhavana at Santiniketan in 1,937 A. D., with Prof. Tan as its Principal from the very inception. It has attracted scholars and students from far and near, from China, Tibet, Thailand, Indonesia, Ceylon and India. Of these special mention may be made of Pandit Vidhushekhara Bhattacharya, formerly Principal of Sanskrit College, the University of Calcutta, who worked as Honorary Principal of Research Studies in Cheena-Bhavana in its early days. Other scholars like Dr. V. V. Gokhale and Pandit N. Aiyaswami Sastri have also helped in directing research work. In 1,945, the institution secured the services of Dr. P. C. Bagchi of Calcutta University and of Dr. P. V. Bapat of Poona Univerity for directing reserach and for teaching work. The research fellows and scholars have all along been engaged on well-chosen lines of study and they helped one another in the study of Chinese, Sanskrit, Tibetan, Hindi, Bengali languages.

In 1,939, Pandit Nehru paid a visit to the war capital of China, Chungking. During his fourteen days' stay in China, he also visited Cheng-tu, the capital of Szechwan province. On Panditji's arrival in China, he received a very enthusiastic reception. President and Madame Chiang Kai-shek also came to India in 1,942. They visited Calcutta, Delhi, Santiniketan and even North-western Frontier Province etc. Wherever they went they received a tremendous welcome. The purpose of their visit was to pursuade the British Government in India to allow India to be free and independence. As President Chiang said: "I sincerely hope and I confidently believe that our ally, Great Britain, without waiting for any demands on the part of the people of India, will as speedily as possible give them real political power so that they may be in a position further to develop their spiritual and material strength and thus realize that their

participation in the war is not merely an aid to the anti-aggression nations for security victory, but also a turning point in their struggle for India's freedom. From an objective of view, I am of the opinion that this would be the wisest policy which will redound to the credit of the British Empire." (Generalissimo's Message to India).

Prior to that there had also been a Chinese Buddhist Mission to India led by His Holiness T'ai-hsu and a Chinese Good-will Mission headed by Dr. Tai Chi-tao, the then President of the Examination Yuan of the National Government of China. They helped to revive cultural relations between India and China.

Moreover, in 1,943 there was an Educational and Cultural Mission, led by Dr. Ku Yu-hsiu, to India, which visited every important town and Indian university. The mission renewed the ancient intimate relationship we had with India. The following year, Dr. S. Radhakrishnan was invited by the National Government of China to deliver a course of lectures in China and meet the leading academic people there. He went by plane from Calcutta to Chungking on 6th May and, after spending two weeks in China, returned to India on 21st. During his stay he delivered twelve lectures on various subjects, besides holding informal talks at dinner and tea parties thrown in his honour. These lectures were published in book form under the title *India and China*. It is of great interest to both India and China.

The Sino-Indian Cultural Society has also been promoting the exchange of students and scholars between China and India. In 1,943, both the governments of China and of India exchanged their students for higher education. In 1,945, the National Government of China instituted ten scholarships at the University of Calcutta and Visva-Bharati on Chinese Studies. In 1,947, the Indian government again selected ten students for studies in China. They studied at the Peking National University under the supervision of Dr. P. C. Bagchi, who at that time was deputed by the Government of India to organize the Department of Oriental Studies in the University.

In 1,949, the Ministry of Education of the Government of India, invited Dr. Carsun Chang to India. He is one of greatest personalities of modern China and was Chairman of the Democratic League of China. After the Chinese Communists had come to power at the end of 1,949, he came to India and gave lectures on Chinese philosophy and political thought in the various universities and institutions of India. He disagreed with Mao Tse-tung's policy

of "fall-on-the-one-side", because it would force the Chinese nation to become a slave and tool of Soviet aggression. Although he is a democratic socialist, his zeal for a social programm does not commit the people to the Marxist way of life. It is characterized by its atheisitic conception of ultimate reality, its naturalistic view of man and its disregard of the sacredness of personality. He therefore had to stay outside the Peking regime, while his party members who have gone over to the Chinese Communist side are now either Vice-President and Vice-Premier in the Peking regime, or members of the Standing Committee of National People's Congress in the mainland of China.

It is also worthy of note that there is an increasing interest in and desire for Chinese studies in India. Besides the Cheena-Bhavana of Visva-Bharati, where there is a Chinese course of studies, the Universities of Calcutta and Allahabad have both opened a Chinese Department. At the Foreign Languages School of the Ministry of Defence under Government of India and the Military College at Dehra Dun, also Chinese language is taught. Recently the Banaras Hindu University, with the object of promoting understanding and cultural relations among Asian countries, has established a School of Asian Studies, where Sinological Studies are carried on.

In 1,950, Her Holiness the Mother of Dalai Lama of Tibet had given a donation to the University of Delhi, in order to strengthen cultural understanding among China, India and Tibet. With this donation. the University of Delhi created a chair for Chinese Studies for three years and the post was occupied by the humble author of this book.

It may be added that with a view to better understanding between India and China, Chinese scholars have written many books on Indological studies. The Indian epic *Mahabharata* had already been rendered in Chinese in extracts and Kalidas's *Shakuntala* had also been translated, They are at present still translating great literary works, religious canons, dramas and musical literature of India into Chinese. Following are few of them:

1. *National Movement of Modern India*—Carsun Chang.
2. *Confucianism, Taoism and Gandhism*—Carsun Chang.
3. *Wisdom of India*—Lin Yu-tang.
4. *Indian Philosophy*—Liang Shueh-ming.
5. *Gandhiji, the Divine Saint*—Tan Yun-shan.
6. *Hindi Swaraja (Home Rule)*—Tan Yun-shan.

7. *Record of Travel in India*—Tan Yun-shan.
8. *The Vedanta Philosophy*—Chou Hsiang-Kuang.
9. *The personalities of Indian Independence and their ideological background*—Chou Hsaing-kuang.
10. *Mahabharata*—Mee Wen-kai.
11. *Poems of Sarojini Naidu*—Mee Wen-kai.
12. *Shakuntala*—Lu-chien,
13. *Famous Indian Women-Ancient and Modern*—Miss Lilly Mee.
14. *Indian Stories*—W. Pa-Chow.
15. *Indian Independence and the Relations between China and India*—Wu Chen-tsai.
16. *Modern India*—Chiang Chun-chang.

These books were well received among the Chinese communities in the countries of South-east Asia and Nationalist China.

It is gratifying to mention that there is a number of Chinese Bikshus and Bikshunis in India who have built a few monasteries in the Buddhist holy places of India, such as the Chinese Buddhist Temple at Sarnath, where Sākyamuni Buddha first preached the Four Noble Truths; Ta Chiao Szu or the Monastery of Mahābodhi at Buddha-Gaya, where Sākyamuni Buddha attained the Boddhahood; Hwa Kuang Szu or the Monastery of Flowering Light at Jetavana at Sahet Mahet (Uttar Pradesh). There is also a Chinese Buddhist Temple at Nalānda (Bihar State), where once flourished the famous ancient Buddhist University, built by the king Sakrakitya, where Hsuan-tsang studied. Lastly, there is the Monastery of Great Ḥappiness at Kusinagara, a city identified by Prof. Vogal with Kasia, the ancient capital city of the Mallas, where Sākyamuni Buddha entered Nirvāṇa.

Recently the Chinese Buddhist Association of India has been formed by eminent overseas Chinese Upāsakas with the object of helping and directing these Chinese monasteries in India and also for preaching work.

To the same way as the Christian monks of the middle ages in Europe preserved Greek and Latin scriptures for the revival of classic culture, Buddhist monks had laid down the foundation for cultural interchange between India and China. It is eys to the scholars of our time to pave the way for the revival of ancient ties.

CONCLUSION.

How Buddhism Accorded With Chinese Culture.

Buddhism was introduced into China at least eighteen centuries ago and on account of its vast literature and the wide extent of its development in China, that country is sometimes regarded as the second source of Buddhism.

The questions presents itself: how far the Chinese development of Buddhism was not confined to Chinese, but spread to countries like Japan, Korea, and Annam and the Tibetan Buddhism was also influenced by the Chinese.

Naturally, there must be a common spiritual basis of India and China, to work harmoniously for a common civilization. The reason was probably much more deep-rooted than we are generally used to believe. Special causes must have existed to give it such unique qualities. Some of these may be given below:—

(1) *Circumstances favouring introduction of Buddhism in China.* During the early part of the Han dynasty, a political unification of China was effected, such as had hitherto been unknown, while the social and economic movements that had first begun during the Ch'un Ch'iu period, gradually crystallized. With this unification and settlement, it was natural enough that a corresponding unification of thought should occur.

When the emperor Wu-ti of the Han dynasty came to the throne in 140 B. C., the plan was adopted by the notable Confucianist Tung Chung-shu, who asked that: "all not within the field of the Six Disciplines or the arts of Confucius, should be cut short and not allowed to progress further."* The same Confucianist went further to say:

"Among the things paramount for the up-bringing of scholars, none is more important than a T'ai-hsueh. A T'ai-hsueh is intimately related to (the fostering of) virtuous scholars, and is the foundation of education........Your servant desires Your Majesty to erect a T'ai-hsueh and appoint illustrious teachers for it, for the up-bringing of the Empire's scholars."§

Tung Chung-shu's memorial was approved by the emperor Wu-ti; Confucianism was elevated, and the other schools of

* §See *Biography of Tung Chung-shu of the Book of the Previous Han dyuasty.*

philosophy were degraded. From this time onward, if one wished to gain official position, one had to be an advocate of Confucianism, and this Confucianism, furthermore had to be of a sort conforming to that decided upon by the government. Thus "the Empire's outstanding men were all caught in a single snare," and the atmosphere of complete freedom of speech and thought, which had prevailed from the Ch'un Ch'iu time onwards, completely disappeared. After this period, Confucius was raised from the status of a man to that of a divine being, and the Confucianist school changed into the Confucianist religion.

Though Chinese thought of that time largely centred round Confucianism, the teachings of Lao-tze and Chuang-tze still spread as an undercurrent and was appreciated by certain great thinkers. For example, Yang-hsiung, tbe Han Confucianist, wrote two famous books entitled *Abstract Principle* and *Sayings of Law*, which contain in full the ideas of Lao-tze and Chuang-tze. During the age of Wang-chung of the Han dynasty, the Taoist thought flourished most. Wang-chung himself had written a book, called *Lun Heng* or *Critical Essays*, which besides criticising the narrow Confucianism of the time, also propagated Taoism. It shows that liberal scholars were seeking new ideas or doctrines of other philosophical schools.

I have already mentioned that with the political unification that took place under the Ch'in (255—207 B. C.) and Han (206 B. C. —220 A. D.) dynasties, a corresponding crystallization also occured in the thought and economic and social orders. From this time onward, despite the frequent change of dynasties, there were no fundamental changes in the political, economic, and social spheres. In all these fields past achievements were merely preserved, so that there was less opportunity than before for new developments in human environment and experience. And with this crystallisation, a corresponding phenomenon occurred in the realm of thought which, in contrast to its broadness and diversity during the preceding period, inevitably tended from the Han dynasty onward to lean conservatively upon the past. During this period of Confucian Classical Learning, Chinese thought did receive a wholly new element from the outside, that of the alien faith of Buddhism.

(2) *The identity of Taoism with Mahāyāna Buddhism.* The thoughts of Taoism are in many respects akin to the doctrines of Mahāyāna Buddhism. The word Tao was defined by ancient

Chinese scholars as the way of man, that is, human morality, conduct or truth. But when we come to the *Tao Te Ching* or the *Way and Its Power*, we find the word "Tao" given a metaphysical meaning. That is to say, the assumption is made that for the universe to have come into being, there must have existed an all-embracing first principle, which is called "Tao". The *Han Fei Tze*, in its chapter on *Explaining Lao-tze* states:

"Tao is that whereby all things are so, and with which all principles agree. Principles are the marking of completed things. Tao is that whereby all things become complete. Therefore it is said that Tao is what gives principles."

Each things that is, has its own individual principle, but the first all-embracing principle whereby all things produced is Tao. The *Tao Te Ching* states:

"There was something underfined and complete, coming into existence before Heaven and Earth. How still it was and formless, standing alone, and in no danger (of being exhausted). It may be regarded as the Mother of all things.

I do not know its name, and I give it the designation of the 'Tao' (the way). Making an effort (further) to give it a name I call it the Great."*

Chuang-tze was one of Lao-tze's disciples, who also taught us that Tao is the all-embracing first principle through which the universe has come into being. When there are things, there must be Tao. Therefore, "there is nowhere it is not." *The Book of Chuang-tze* states:

"Tao has reality and evidence, but no action and form. It may be transmitted, but can not be received. It may be attended to, but can not be seen. It exists by and through itself. It existed prior to Heaven and Earth and indeed for all eternity. It causes the gods to be divine, and the world to be produced. It is above the zenith, but it is not high. It is beneath the nadir, but it is not low. It is prior to Heaven and Earth, but it is not ancient. It is older than the most ancient, but it is not old."

Being the all embracing first principle that produces the universe, Tao exists by and through itself. Without beginning or end, it is eternal and all things in the universe depend upon it to be constantly brought into being."

*See James Legge's *The texts of Taoism.*

According to Taoism the primal embodiment of the universal is "subtile, spiritual, profound, and penetrating." Lao-tze concluded that we look at Tao, and do not see it; we listen to Tao, and do not hear it; we grope for Tao and do not grasp it............Forever and aye Tao remains unnamable, and again and again it returns to non-existence. This is called the 'form of the formless, the image of imageless. This is called the transcendentally abstruse. In front its beginning is not seen. In the rear its end is not seen." It is said that Tao is Non-being, nevertheless, this only means "Non-being" as opposed to the "Being" of material objects, and so it is not a mere zero or nothingness. For how could Tao be nothingness when at the same time it is the first all-embracing principle whereby all things are produced.

The *Tao Te Ching* or *The Way and its Power* states:

"The grandest forms of active force
From Tao come, their only source.
Who can of Tao the nature tell?
Our sight it flies, our touch as well.
Eluding sight, eluding touch,
The forms of things all in it crouch;
Eluding touch, eluding sight,
There are their semblances, all right.
Profound it is, dark and obscure;
Things' essences all there endure.
Those essences the truth unfold,
Of what, when seen, shall there be told.
Its name—what passes not away.
So, in their beautiful array,
Things form and never know decay.
How know I that it is so with
all the beauties of existing things?
By this (nature of the Tao)".*

Eluding means that it does not have material existence; while "things essences" mean that it is not the Non-being of a zero. On the words in the 14th chapter, "the form of the formless, the image of the imageless." The Taoist Wang-pi noted in similar vein: "If we want to say it is Non-being, yet things from it gain completeness. If we want to say it is Being, yet we do not see its form."

The above quotations remind us of the Buddhist Dharma

*See James Legge's *The Texts of Taoism.*

which in several respects seem akin to the Tao. Dharma is actual and ideal at the same time; it is the "Is" and the "Ought." It is natural and yet someting to be ob tained. It is its own nature, Svabhāva, Svalakṣaṇa. Being its own nature, it cannot be described by another's nature. So it is beyond thought, description and cannot be determind. It is the Tathāgatagarbha, the womb of the tathāgata, it is the Bhūtatathatā or the True Form. In short there is the mother of the Universe. Though the origin of the universe, it is devoid of all determinations. It is Bhūtatathatā or Suchness, according to Asvaghosa; it is Sūnya or Emptiness, according to Nāgārjuna. Therefore, the *Sraddhotpāda Sāstra* states:

"The soul or mind of the Bhūtatathatā or True Form is the great essence of the invisible and visible worlds. As to that nature of this One Soul it is the same in all forms. To think it is different in different forms is only a fales notion of the world. Once we penetrate beyond forms it is discovered that all the different forms of the universe are not real differences of soul at all, but different manifestations of one real power. Hence it has always been impossible to speak adequately, to name or to think correctly of this One Soul, the real essence of thing, which is unchangable and indestructible. We, therefore, name it the Bhūtatathatā or the True Form. But all nomenclature of these matters is imperfect and if one follows superficially, the true meaning cannot be found out. Even though we call it the Bhūtatathatā, it has no form. It is because in its extremity fails us that we coin a new term to avoid ordinary ideas. But the nature of the Archetype is a reality that cannot be destroyed, for all things are true though they cannot be truly pointed out to the senses, and all forms are really only different manifestations of One Bhūtatathatā. It should be remembered that this is beyond ordinary language and beyond ordinary thought, therefore we name it the Bhūtatathatā."*

The definition of primal embodiment of the universe is "all things are beyond ordinary language and beyond ordinary thought;" but "the nature of the Archetype is a reality that cannot be destroyed, for all things are true though they cannot be truly pointed out to the senses, and all forms are really only different manifestations of the Bhūtatathatā." Even though we call it the Bhūtatathatā, it has no form. If the primal embodiment of the universe could be explained by words, it is not the true sense of that primal embodiment of the universe. Therefore the *Sraddhotpāda Sāstra* states:

*See Richard's *The Awakening of Faith.*

"When we speak of the Real, we have already explained that the Bhūtatathatā or True Form is apparently Unreal but true; in other words that it is the true mind, eternal and unchanged, full of purity, therefore we call it the Real One. But it is has no form. When the imperfect notions of things are given up, then alone can we verify this truth."* Because the primal embodiment of the universe is vague, eluding and formless, it cannot be explained by any language. It is a fact that all the different forms of the universe are not real differences of soul at all, but different manifestations of one real power; it has always been impossible to speak adequately, to name correctly or to think correctly of this One Soul. But if we are going to propagate the Buddhist Dharma, we have to establish provisional names and appearances, so that, the people may understand it. The Taoists and Buddhists start from the same point of view. Thus the *Tao Te Ching* states:

"The Tao that can be called Tao is not the eternal Tao. The Name that can be named is not the eternal Name. The Unnamable is of heaven and earth the beginning. The Namable becomes of the ten thousand things the mother. Therefore, it is said: 'He who desireless is bound the spiritual of the world will sound. But he who by desire is bound, sees the mere shell of things around.' These two things are the same in source but different in name. Their sameness is a mystery. Indeed, it is the mystery of mysteries. Of all spiritually it is the door."

As mentioned in the previous pages, Tao, the first principle of all things, cannot itself be a 'thing' in the way that Heaven and Earth and the 'ten thousand things' are things. Objects can be said to be Being but Tao is not an object, and can only be spoken of as Non-being. At the same time, however, Tao is what has brought the universe into being and hence in one way it may also be said to being. For this reason Tao is spoken of as both Being and Non-being. Non-being refers to its essence, Being to its function. Actual in fact that Being and Non-being have both issued from Tao, and thus are two aspects of Tao. The doctrine has a parallel in what the *Sraddhotpāda Sāstra* says:

"As to the meaning of the One Soul there are two aspects. One is the eternal transcendent Soul. The other is the temporary immanent Soul. These two aspects embrace everything for they are really one."

*See Richard's *The Awakening of Faith*.

The name and appearance of the things in the world, Lao-tze maintains, are produced from the discriminating mind of the human being. So the *Tao Te Ching* or *the Way and its Power* says:

"From everything it is obvious that if beauty makes a display of beauty it is sheer ugliness. It is obvious that if goodness makes a display of goodness, it is sheer badness". How to remove the unreal name and appearance of things in our mind ? It is to say that we have to realise such as stage of non-ego. Lao-tze says:

"I suffer great heartache, because I have a body. When I have no body, what heartache remain ?"

Indeed, if we have no bodies, there were certainly be no unreal name and appearance of things to be produced from our mind. It is just the same idea as we find in the *Mahāprajñāpāramitā-hrydaya Sūtra.*

"When the Prajñāpāramitā has been fully practised, then we clearly behold that the five Skandhas are all empty, vain and unreal. So it is that we escape the possibility of sorrow or obstruction." The five Skandhas 'or elements of existence are Rupa-skandha or comprehending organs of sense and objects of sense, Vijnyana-skandha or intelligence or consciousness of sensation, Vedanā-skandha or pleasure, pain, or the.absence of either, Sañjñyā-skandha or the knowledge or belief arising from names and words and Sanskara-skandha or passions, as hatred, fear etc. If those five Skandhas are empty, then all external appearance of things is emptiness and unreality. We therefore having no fear or apprehension of evil, remove far from him all the distorting influences of illusive thought.

We have seen that Buddhism was introduced during the early part of the Han dynasty. At that time, the ideas of Lao-tze became widespread. Chen-li (1810-1882 A. D.) has point out that coincident with the rise of the Han dynasty, the doctrine of Hwang Lao i. e. of Hwang to whom the Taoist considered as their founder, and of Lao-tze, were very widespread and were used by both the emperors Wen and Ching in the court. In Buddhism a similar vein of thought was formed. Therefore it could easily assimilate Taoism, Being a more articulate it conquered and absorbed Taoism. But Taoism did not disappear, because there was no need of its disappearing. The Chinese found in both satisfaction of their spiritual needs.

(3) *The identity of Confucianism with Mahāyāna Buddhism.* The thought of Confucianism are also in many respects akin to the doctrines of Mahāyāna Buddhism. As we understand

that the greatest achievement in the inculcation of morality of Confucius was formulating the golden rule, which is not found in its condensed expression in ·the old clastics. The credict of it is his own. We find it repeatedly in the *Analects*, and *Doctrine of the Mean*. Tze-kung once asked him if there were one word which would serve as a rule of conduct for all the life; and he replied, "Is not reciprocity such a word? What you do not want done to yourself do not to others." Again he said;

"There are four things in the moral life of a man, not one of which have I been able to carry out in my life. To serve my father as I would expect my son to serve me: that I have not been able to do. To serve my sovereign as I would expect a minister to serve me: that I have not been able to do. To act towards my elder brother as I would expect my younger brother to act towards me: that I have not been able to do. To be the first to behave towards friends as I would expect them to behave towards me! that I have not been able to do."

"The duties of universal obligation are five, and the moral qualities by which they are carried out are three. The duties are those between ruler and subject; between father and son; between husband and wife; between elder brother and younger; and those in the intercourse between friends. These are the five duties of universal obligation. Intelligence, moral character and courage: these are the three universally recognized moral qualities of man."

This is the so-called positivism of Confucius who never repudiated God as an idea. However, we get here a picture of the code of morals which prevailed among the Chinese people of the 6th century B. C., and has become stereotyped for all generations. This has been called by Ku Hung-ming, the eminent scholar of China as the "religion of good citizenship" in his *Spirit of Chinese People.*

It is interesting to note that the worlds of Sila and Vinaya in Buddhist literature is the exact equivalent of "Propriety," and that the "Eight-fold Path" described in the *Dighanikaya Satra* contains some of the rules embodied in the Confucian classics. If we want to get at the details of these duties may turn to writings such as *Mañgala Sūtra*, the *Dharmapada*, and the *Sigalawada*. They set forth the duties of parent and child, of teacher and pupil, of husband and wife, of friend and friend, of master and servant, of laymen toward the religious institutions. The code of morals of

Confucius developed the social virtues and opened a way to establishing the School of Vinaya in China.

The philosophical background of learning in very ancient China from the time of Fu Hsi in 2,757 B. C., down to that of Confucius, and the conception of the universe as a perpetual change, a circulating stream, can be seen. The *Book of Poetry* says:

"Lofty banks to valleys change,
and hollows turn to range."

The height of hills, the depth of rivers, appearing to ordinary eyes without change, are, according to these lines actually suffering constant transformations. The same point was reiterated by the eminent Buddhist Fa-yuen of the Tang dynasty in his famous poem:

"Tha sky turns left,
The earth turns right,
From the receding past down to the forthcoming present,
How many times have they been thus?
The Sun keeps flying,
The moon keeps pacing;
No sooner have they soared above the sea
Than down behind the mountains blue they drop.
The vast waves of the Yangtze and the Yellow River,
The endless billows of Huai and Chi,
Keep pouring into the ocean, day and night."

It serves excellently in showing the nature and activities of the universe.

Morever the sun and the moon keep rising and sinking, clouds floating, rains distributing, streams flowing and flowers blossoming—these and all the rest of the universe are constantly undergoing a process of circulation and transformation. The countless phenomena of the universe are scattered and distributed far and wide in the boundless space, substituting one another throughout the endless span of time. In this endless stretch of time oceans may turn into fields and back again; races of people may rise and die out. Even a short stretch of time may further split into countless twinkling moments. Indeed the very existence of myself in the twinkling moment preceding is certainly not the same as that in the twinkling moment following. Well said Shao K'ang-chieh, the eminent Rationalist of the Sung dynasty:

"The I then said of in the past
Is but the he today
Who knows the I of now
Will be whom in the future?"

In a twinkling moment the cells of my eyes may have already undergone a great number of birth and decays. In Buddhism all phenomena are bound to run through four stages, generation, growth, change, annihilation, during each single Ksana (The measurement of time termed Ksana, the 4,500th part of a minute or 90th part of a thought). The apparent existence of phenomena during a longer period is effected by the mutual connection and the rapidity of the succession of these four stages. We may therefore conclude that in the world of phenomena everything changes, but beyond this world of phenomena there is a never-changing original or everything deity from which all that is changeable and phenomenal is born. Although Confucius never repudiated God or deity, he used to speak about Heaven:

"Wang-sun Chia asked: What is the meaning of the saying, 'It is better to pay court to the god of the hearth than to the god of the hall?' 'Not so,' said the Master. 'He who sins against Heaven has no place left where he may pray." '

"The Master said; 'I make no complaint against Heaven, nor blame men, for though my studies are lowly my mind soars aloft. And that which knows me, is it not Heaven?'"

These passages show that Heaven, for Confucius, meant a purposeful Supreme Being of 'ruling Heaven,' which Mencius also shared, as when he says that 'Yao presented Shun to Heaven.' At times he seems to designate an ethical Heaven. All people, Mencius holds, possess the four beginnings of human—heartedness, righteousness, propriety and wisdom, and therefore human nature is good. But the reason why people should have these four beginnings and his nature should consequently be good, is because that nature is 'what Heaven has given to us.' This gives the metaphysical basis for the doctrine of the goodness of human nature. Mencius says:

"He who has exercised his mind to the utmost, knows his nature. Knowing his nature he knows Heaven. To keep one's mind preserved and nourish one's nature is the way to serve Heaven. To be without doubleness of mind, whether one is to have untimely death or long life; and having cultivated one's personal charactor to wait with this for whatever there may be: this is to stand in accord with Will."

The mind, constitutes 'that part of man which is great;' hence 'he who has exercised his mind to the utmost, knows his nature.' This is 'what Heaven has given to us,' therefore through exercise of our minds and knowledge or our nature we may also come to 'know Heaven.'

Mencius says again:

"Wherever the Noble Man passes through, transformation follows; wherever he abides, there is a spiritualizing influence. This flows abroads above and below together with Heaven and Earth."

Again:

"All things are complete within us. There is no greater delight than to find sincerity when one examines oneself. If one acts with a vigorous effort at altruism in one's seeking for human-heartedness, nothing will be closer to one."

Such phrases as 'all things are complete within us,' and references to an influence which 'flows abroad above and below together with Heaven and Earth,' definitely suggest a state of enlightenment. In such a state the individual becomes one with the whole of the universe, and all distinctions between the self and non-self, between what is internal and what is external, are obliterated. The universe has an inner connection with the spirit of the individual. Moreover the spirit of the individual has originally been one with the spirit of the universe, but through obstructions and divisions which arose later, the individual and the universe have become separated. What the Buddhist designate as ignorance or avidyā, and what the Sung Rationalist call "selfish desire," both refer to these later occuring obstructions. By ridding ourselves of these obstructions, each of us may return to oneness with the universe, a state called by Buddhist: the Tathagata, while the Sung Rationalists speak of it as 'selfish desires completely finished and the Law of Heaven freely flowing.' This state of the Tathagata as postulated by Buddhism is beyond the realm of words. More than that, it even eludes the illuminating quality of thought. The same point was reiterated by Confucius too as he said "What speech has Heaven?" However, Confucianism, Taoism, and Buddhism have held that a state of enlightenment is a supreme one, and mystical experience as the highest aim of individual self-cultivation. The methods used by them to attain this supreme state and aim have differed. Through 'the work of love' to get rid of selfishness: this has been that of the Confucianists. Through 'the studying of scriptures, or enters into shrine-room to meditate or to concentrate

one's mind on a certain subject or to practise the Vinaya rules or to recite the mantras of Esoteric Sect and to repeat the name of Amitā Buddha" to attain Buddha-hood: this has been that of the Buddhists. Being without self and without selfishness, the individual can become one with the universe–realization of Buddha-hood. It was under such a common spiritual basis of China and India, that Buddhism could spread its influence over China. Even during the great periods of the Tang and the Sung dynasties, the learned Chinese of the Confucianism and Taoism gave themselves up to the study of the Dhyāna doctrines. Afterwards they returned to their respective schools and founded, on the one hand, the doctrine of the "Parallel Cults of Soul and Body" and on the other, the philosophy of the Sung Rationalism, which flourished during the Sung and the Ming dynasties. In this way the Dhyāna school, which is the most original of the Chinese schools of Buddhism, from the time of the Tang dynasty, came to be one of the essential characters of Chinese thought.

An English poet said: "East is East, and West is West, and never the twain shall meet." Yet China in the east and India in the West are spiritually one. The Himalayas divided only to unite.

APPENDICES

LIFE-SKETCH OF HSUAN-TSANG.

A. Early Life.

In 618 A. D., the year in which Emperor T'ai-tsung was undertaking a series of campaigns which were to win him an empire, a young Buddhist monk, fleeing from civil war which was decimating the countries of North, arrived in Szechwan. This far-off province sheltered in a mountain valley, offered him a comparatively peaceful retreat where he could await the end of the trouble.

The fugitive was born at Lo-yang, the present capital of Honan province, the surname of the family to which he belonged was Ch'en and his personal name was Yi. The religious name by which he is known, viz, Hsuan-tsang, was to become, along with that of Emperor T'ai-tsung, most celebrated names of the country. The conqueror and the pilgrim were associated in a common renown.

He was the 4th son of a Chinese scholar named Ch'en-hui of Honan province in North China. He showed great mental ability and a devotional spirit early in life, for the 2nd of his elder brother took him to supervise his religious education into his own monastery at Lo-yang, the Eastern capital. The boy is said to have evinced such brilliant parts and such a spiritual mind that he could become a novice at the age of thirteen years; although two centuries before, Fa-hsien had became a novice at the age of three.

Hsuan-tsang's path in life was now chalked out. He took keenly to the study of Indian philosophy. The Buddhist schools, as we have seen before, were both numerous and variod, ranging from the positive sects of the Hīnayāna or the Little Vehicle, to the mystical doctrines of Mahāyāna or the Great Vehicle. It was to the later that Hsuan-tsang turned. The mystic "Nihilism" of the *Nirvāṇa Sūtra*, the absolute idealism of the *Mahāyāna Samparigraha Sāstra* filled him with such passionate enthusiasm that, it is said, he forgot to eat or to asleep. But life at Lo-yang was scarcely conducive to such meditation. Hsuan-tsang and his brother therefore, went and sought refuge in the hills of Szechwan. He spent two or three years there in the Monastery of Hung Hui, studying the different Buddhist systems. It is interesting to note that from this time onward, his philosophical opinion grow more defined for although he studied the works of the Positive and the Realistic

school such as the *Ābhidharma-kośa-śāstra*, his preface was more for the idealism of the *Mahāyāna Samparigraha.*

In 622 A. D., on reaching his twentieth year, Hsuan-tsang whom we shall henceforth call the "Master of Dharma" submitted to the full monastic rule at Ch'en-tu, the capital of Szechwan province. The civil war was beginning to draw to a close with the victory of the Tangs. Hsuan-tsang left Szechwan and went towards the capital of the new dynasty, Chang-an, the present Sian of Shensi province. He now took a vow to travel in the countries of the west in order to question the wise on the doubtful points which were troubling his mind. Having come to this desision, Hsuan-tsang with other monks, sent up to the emperor T'ai-tsung a petition to be allowed to leave China. He received a reply in the form of an Imperial decree—it was refusal. Though this prohibition put an end to the hope of resolve. At twenty-four years of age, and in the full vigour of early manhood, he cared nothing for obedience to constituted authority, and desired to walk in the footsteps of the sages, to restore the religious laws and convert the uncoverted.

On night a vision strengthened him in his resolve; in the 4th year of Chin-kuan period of Ta'i-tsung's reign (630 A. D.), he saw in a dream the holy mountain of Sumeru, towering in the midst of the sea. Desiring to reach the sacred summit of Sumeru, he flung himself into the bottom of the sea. At that moment a mystic lotus appeared beneath his feet, and bore him to the foot of the mountain, which however, was so steep that he could not clib it. But a mysterious whirlwind raised him and he suddenly found himself transported to the Summit. There he found himself in the midst of a vast horizon with nothing to hinder his view, a symbol of the countless lands that his faith was about to conquer. In an ecstasy of joy he awoke.

Some days later he set out for the adventurous journey in the wide west.

B. The Adventurous Journey In the Wide West.

The pilgrim was about twenty-six years old when he set forth. Determined to fulfil his vow at all costs, he reached the high valleys and gorges of present Kansu, the western-most of the Chinese provinces, which cuts like awedge into the land of Grasses, between the Gobi sands and the wild plateau of the Koko-nor. Beyond Kansu, China ended and the Central Asia or the wild west began, with stony salt deserts of Gobi, which the Chinese call the River of Sand.

It was a terribly inhospitable country. "There is found neither bird nor four-legged beast, neither water, nor pasturage." After two days journey, Hsuan-tsang came out of the desert and reached Hami. The king of Turfan State sent ten of his officers, mounted on fine horses, to invite the pilgrim to visit that state. He accepted the king's invitation and after a six days march through Taranchi, and Pi-chang etc., reached Turfan where the peoples were professed Buddhists. The sacred books of India had been translated by them from Sanskrit into Tocharish language. On the other hand, their material civilization was largely borrowed from China and Persia. Here he spent two months, occupied chiefly in religious discussion with the monks.

From Turfan, Hsuan-tsang turned his steps towards the town of Yen-chi, and spent only one night there. On the next day, set out once more in the direction of Ku-cha, called by the Chinese Kiue-tse. This was perhaps the most important town of Central Asia.

At the time of Hsuan-tsang's visit, the throne of Ku-cha was still occupied by a Tocharish dynasty. The king who was Hsuan-tsang's contemporary was called in Chinese Su Fa Tien and in Sanskrit Suvarna Deva. He gave awarm welcome to the pilgrim Hsuan-tsang.

The Buddhism practised at Ku-cha was still of the Hīnayāna School. Hsuan-tsang now crossed the Muzart river and went in the direction of Tien Shan Mountains. Descending the northern slope of the Tien-Shan, he turned towards the Warm Lake going along its south bank. He met the great Khan of the Western Turks, near Sui-yeh. He set out again for the west in the same year, 630 A. D. He crossed the plain, on the north of the Alexandra mountains, and crossed the Talas river, then went down on the southern-west towards Chash, from where, in order to reach Samarkand, he had to cross the eastern spur of the Desert of Red Sands, which the Chinese call Sa Mo Kan. After Samarkand, Hsuan-tsang proceeded due south, and after Shebr-I Sabz, came into the mountains of Kotin Koh, a detached chain of the Pamirs. "The roads in these mountains" we read in "Hsuan-tsang's life", "are steep and dangerous; scarcely has one set foot on them than one meets no longer either water or grass land. After going three hundred Li through the midst of these mountains one comes to the Iron Pass;" which formed at that time the southern frontier of the empire of the Western Turks, who in this way controlled all the trafic between Central Asia and India,

South of the Pass of Iron, Hsuan-tsang, after crossing the Oxus, entered ancient Bactria (northern part of Afghanistan) which was an old Iranian district and had later became a Greek country. After Bactria, Hsuan-tsang undertook the crossing of the Hindu-kush, the "snow mountains" as he calls them. This was one of the most painful part of his journey. "The route is twice as difficult and dangerous as in the region of the desert and glaciers. What with the frozen clouds and what with the whirling snow, there is never a moment when one can see clearly. If occasionally one comes on a particularly easy place, it is at the most a few dozen feet of level ground." It was this country that Sung-yun wrote of yore: "The ice is piled up mountain-high and the snow whirls over thousand of Li." By the passes of Qurakottal and Dandan Shikan, Hsuan-tsang at length reached Bamiyan, which had ten Buddhist temples containing several thousand religious devotees and monks.

On leaving Bamiyan, Hsuan-tsang, crossed the pass of Shibar which is at an altitude of 9,000 feet. It gives access to the upper valley of the Ghorland, a sub-tributary of the Kabul river. Afterwards Hsuan-tsang followed the valleys of the Kabul river tributaries, march through Lampaka and Nagarahara reached the province of Gandhara.

Gandhara is one of the most famous regions in the history of the East. It became one of the strongholds of Graeco-Bactrian power. Barely two centuries before Hsuan-tsang's journey, it was in Gandhara that two of the eminent philosophers of Mahāyāna Buddhism had arisen—Asaṅga and Vasubandhu, both natives of Peshawar, a fact which Hsuan-tsang particularly loved to remember, for these two masters were precisely the two chief authors of the mystic idealism that he professed.

Unfortunately, when Hsuan-tsang visited Peshawar in 630 A. D., a century had elapsed after the invasion of the Huns which had almost entirely destroyed the brilliant civilization of Gandhara. "The royal race is wiped out and the courts have been annexed to the kingdom of Kapisa. Town and villages are almost empty and abandoned, and only a few inhabitants are seen in the country....The majority of Stupas are also in ruin," Writes Hsuan-tsang sadly.

On leaving Peshawar, and crossing the Kabul river, Hsuan-tsang went to visit first the great city of Punjab—Taxila, the ancient metropolis, was already known to the Greeks in the time of Alexander, the Great as the capital of king (Taxila), and was later embellished by the Indian emperor Asoka who had made it the centre

of his territory in the north-west. Shortly after the death of Asoka, Taxila had once more become Hellenist as the capital of one of the Indo-Greek kingdoms under the dynasty of Eukratides, Heliokles and Antialkidas. The Graeco-Buddhist stucco figurines which Sir John Marshall found by the hundred in the ground at Taxila, prove that the image-makers of that town continued, the great tradition of Gandhara art, up to the eve of the Huns invasions in the 5th century A. D.

Politically, Taxila, in the 7th century, had passed under the rule of the king of Kashmir, which has been at all times the home of intense religious activity. In the 9th century it harboured one of the principal philosophic schools of Saiva-Hiduism. At the time of Hsuan-tsang the Buddhist still prependerated.

When Hsuan-tsang approached the capital-Pravarapura, the present Srinagar, the king of Kashmir came in person to meet him. Next day, the king invited Hsuan-tsang to begin discourse on the difficult points in the Doctrine. "After hearing that love of study had brought him from distant lands, and that when he desired to read, he found himself without texts; he put twenty scribes at his disposal, to secure for him the Buddhist gospels, as well as later philosophic treatises."

Hsuan-tsang remained there for two full years, from May, 631 A. D. to April, 633 A, D., studious and fruitful years in which he completed his philosophic training and inner contemplation, before undertaking the pilgrimage proper. At length, enriched with the possession of a large number of the religious and metaphysical texts, he came down from the high Kashmir valleys to the holy land of the Ganges, to discover there the traces of Lord Buddha.

C. Through The Holy Land.

One of Hsuan-tsang's first halting places on coming down from Kashmir was the town of Sakala in Punjab, from where he proceeded to Cinabhukti on the left bank of the Bias. He spent fourteen months between the year 633 A. D. and 634 A. D., after which he went to Jalandhra the last town of Punjab, and an important Buddhist centre, for the district contained no less than fifty temples.

On his journey towards the south-west, the pilgrim now arrived at the valley of the Jumna. He went at once to the principal town-Mathura, the Hindus regarded it as the city of the hero Lord Krishna. On leaving Mathura, Hsuan-tsang went up the course of the Jnmna to visit Sthanesvara, the modern Thanesvar. In legendary times, it was there that the great epic war of the *Mahabharata*,

the clash of the Kauravas and the Pandavas over the hegemony of the Ganges was waged. He passed through Matipura, in the present district of Bijnor and reached Kanyakubja, the modern Kanauj. He was struck by the beauty and riches of the town. "It has lofty walls and solid trenches. On all sides are seen towers and pavilions. In several places, also, there are flowering groves and limpid ponds, crystal clear. In this country there are found in plenty the rarest wares of other lands. The inhabitants live in happy prosperity." Above all, Kanauj was at this time, the chief residence of the great emperor Harsha Vardhana and hence the political capital of India. Harsha was a saint upon the throne. His aim as king was to introduce the laws and customs and the gentleness and charity of Buddhism. Hsuan-tsang tells us:

"His rule, was just and humane. He forgot to eat and drink in the accomplishment of good works." "In the towns and villages, in public squares, at cross roads, he had houses of public relief built, where food, drink and medicines were kept to be given in charity to travellers and to the poor and needy." During his visit to Kanauj, Hsuan-tsang did not meet Harsha, who was away from the town. Nevertheless, he spent there three months in the year 636 A. D., in the Monastery of Bhadravihara, in order to re-read the commentaries on the collection of the Tripitaka.

When he had set out once more on his journey, he crossed the Ganges and entered the province of Oudh, the ancient country of Ayodhya, was still full of the fame of the two great Buddhist scholars, the brothers Asaṅga and Vasubandhu, founders of the idealist school beloved of Hsuan-tsang. He left Oudh and continued once more along the course of the Ganges. He went on board a vessel with a score of companion and travelled as far as Prayag, the modern Allahabad in U. P. province. From Prayag, Hsuan-tsang passing through a belt of forests full of wild beasts and elephants, went in a south-westerly direction, to visit another ancient Gupta capital, on the lower Jumna, Kausambi, the present Kosam. There, too, had been found souvenirs of Buddha's visit, a Stupa of Asoka, the two storied pavilion where Vasubandhu had written one of his works and the grove of mangoes where Asanga had lived.

After Kausambi, Hsuan-tsang came to the town of Sravasti, the hamlet of Sahet Mahet to-day on the right bank of the Rapti. In the time of Buddha it had been the capital of the ancient country of Kosala, the present Oudh of Uttar Pradesh Province.

It was at Sravasti that the park of Jetavana was to be seen,

It was devoted by the rich merchant Anathapindika. one of the Buddha's contemporaries, and so many centuries later its clear ponds, luxuriant vendure and innumberable flowers were still the admiration of Hsuan-tsang. Asoka had once marked the spot by a pillar with an inscriptions, bearing the wheel of the Dharma and the Bull. But at the time of Hsuan-tsang these two columns alone remained standing next to a ruined monastery.

During towards the north-west, Hsuan-tsang at length reached Kapilavastu, Buddha's native place. It is well known with what difficulty archaeologists have identified this famous spot with the site of Tilaura Kot, in the depths of the Nepalese Terai. The most sacred place in this region was the garden of Lumbini, in the north-eastern suburb of Kapilavastu, which had witnessed the nativity of the Bodhisattva. It was here that Queen Maya, in the attitude popularized by Buddhist iconography-standing and holding in her right hand a branch of an Asoka tree—had given birth to the Buddha.

The sacred places associated with the Buddha's death were also located in the same region where his youth had been passed. Hsuan-tsang, when he left Kapilavastu, went to Kusinagara where the Blessed One had entered into Nirvāṇa. From Kusinagara, Hsuan-tsang went through the vast forests that separate the Gandank from the Gogra and the Gumti, and came to Banaras, the sacred place of Hinduism. Near Banaras itself in the outkirts of Sarnath, the pilgrim must have admired the marvellous image of Buddha installed there. After paying homage to this site, Hsuan-tsang left Banaras. He went a little further north to the town of Vaisali, on the lower Gandank. Vaisali had been one of the favourite residences of Buddha and offered yet another interest to Hsuan-tsang, as it was there that the Second Council of Buddhists had been held a hundred years after Buddha's Nirvāṇa.

In the 7th century there was not in the whole world a seat of learning which might compare with the splended establishment at Nalānda, north-east of Buddha Gaya. Hsuan-tsang received a brotherly welcome at Nalānda. Two hundred monks and a thousand of the faithful came out in procession to meet him, with standards, parasols, incense and flowers. Hsuan-tsang spent the rainy season of the year 637 A. D., and again returned from Rajgraha to Nalānda for about fifteen months. He studied at the feet of Sīlabhadra who expounded to him the last secrets of the Idealist system.

The founders of Mahāyānist Idealism, Asaṅga and Vasubandhu, whose works belong, according to Dr. Sylvain Levi and Prof. Takakusu,

to the 5th century, were succeeded by the Logician Jnana; Jnana had trained Dharmapala, the head of the Nalānda (died about 560 A. D.); Dharmapala in his turn had been the master of Sīlabhadra. And thus it was that Hsuan-tsang came into the entire heritage of Buddhist idealism. The "Siddhi", the great philiosophic treatise of Hsuan-tsang is the Jewel in the Mahāyāna doctrine, the culmination of seven centuries of Indian thought.

After return from Rajagraha to Nalānda, Hsuan-tsang again proceeded to Pataliputra, the historical capital of Magadha. It was a famous city. There, the first Maurya empire, Chandra Gupta had received the Greek ambassadors and it was from there that his grandson Asoka ruled the whole India. Hsuan-tsang left Pataliputra and crossing the Ganges, visited Bodh-Gaya which was indeed the very heart of Buddhism, the sacred spot where Buddha had achieved Enlightenment. He also saw the Bodhi Tree where the miracle of the Enlightenment had taken place; and he worshipped the sacred spots of Bodh-Gaya.

Hsuan-tsang spent the summer of 638 A. D., in West Bengal and crossed the Ganges and made straight for East Bengal. He descended finally to the Bay of Bengal, and reached the harbour of Tamralipti, now Tamluk, whence he intended to embark for the island of Ceylon. Fa-hsien had also take the same route, and had from Tamluk to Ceylon, visited the sacred mountains; but Hsuan-tsang received such alarming accounts of the perils of this voyage that anxiety for the safety of the treasures he had collected induced him to travel by land to South India and then to sail across the Palk Strait. So he returned inland, nearly as far back as Bhagalpur and proceeded thence to Orissa, and further to the Kalinga.

Crossing the vast forests watered by river system of the Godavari, Hsuan-tsang reached Andhra, was a seat of Buddhist culture. In the 2nd half of the 5th century the illustrious Buddhist Jnana had composed part of his treatises on logic and the critique of knowledge at Amaravati. After some months, Hsuan-tsang came down to Kancipurum, the ancient capital of Pallava country, was associated with the memory of one of the most illustrious Mahāyānist Metaphysicians, Dharmapala who had been the master of Sīlabhadra, the Guru of Hsuan-tsang.

On leaving Pallava and passing through Malakottai, Hsuan-tsang came to the country of Maharasthra where the famous caves of Ajanta were located, decorated with wonderful paintings and frescoes. When he left Maharashtra, Hsuan-tsang stopped at Bharuch

for some days, and then went to Malva, the native place of Kalidasa, the greatest of Sanskrit poets, author of the drama of Shakuntla and of other immortal peoms, the fame of which must still have been in all its freshness, for he is belived to have lived in the 5th century, only a hundred years before Hsuan-tsang. On the west Malva touched the kingdom of Valabhi in the peninsula of Gujarat. Hsuan-tsang visited this peninsula and made his way westward as far as the middle Indus. Sinda and Multan also were visited by him before he turned once again towards Magadha. He made a second stay at Nalanda which was as fruitful for him as the first had been. Hsuan-tsang's successes in philsophical and religious controversies had attracted the attention of the king of Kamarupa who invited him to come and spend some weeks at the king's palace before returning to China. Hsuan-tsang intended to return via this country to China, but the mountain chain deeply cut into from north to south by the steep valley of the upper Salween and the tributaries of the upper Yangtze, was too difficult to cross. Hsuan-tsang, therefore, gave up this dangerous routs and readily responded the summons of emperor Harsha return to the Ganges tract.

Harsha, surnamed Siladitya or the Sun of Virtue, reigned over almost the whole of the North India, from the Brahmaputra to Gujarat and the Vindhya mountains. Hsuan-tsang went to Harsha's palace. When Hsuan-tsang arrived, Harsha greeted the Master of Dharma by bowing to the ground, and kissed his feet with respect. Hsuan-tsang had written a treatise directed against the opponents of the Mahāyāna, both Hīnayāna and Hindu, and Harsha decided to organize a grand philosophical tournament in witch Hsuan-tsang was expected to take the leading part and, by vanquishing his opponents, "dissipate the blindness" of the "heretics" and of the Hīnayānist and "Shatter the overweening pride" of the Brahmans and Hindu sectarians.

After this assembly was convoked in Harsha's capital, Kanauj, in the beginning of the year 643 A. D., and another assembly which was held at Prayag, the present Allahabad in the confluence of the Ganges and the Jumna; Hsuan-tsang decided to go back by Central Asia rout as he had promised to the king of Turfan to pass through his kingdom on his return. The king of Turfan had also arranged to provide for the pilgrim's journey in Tocharish and Turkish lands.

After loading Hsuan-tsang with gifts, Harsha allowed him to depart. By Kosam on the Jumna, Hsuan-tsang reached the place

of Bilsar, north of Kanauj, where he spent two months of the rainy season of 643 A. D. He crossed the Punjab by way of Jalandhara and Taxila in the opposite direction the route he had followed ten years earlier. At the beginning of the year 644 A. D., Hsuan-tsang crossed the Indus, passing through Uddiyana and Udabhanda, then reached Nagarahara and Lampaka, escorted by the king of Kalisa, who appeares to have been the ruler of all these little Gandhara principalities. The interest which the petty princes of the Gandhara region took in the great Chinese is to be explained not only on religious, but also on political ground. In order to be convinced of this, we need only consult the deeds of the Tang Chancellery.

D. The Journey Home.

After taking leave of the King of Kapisa, Hsuan-tsang followed the caravan-track which led across the Hindukush and Pamir to Kashgar; it was begun in July 646 A. D. He tells us, how wild and perilous are the precipices; how fearsome, controted, and difficult the mountains of Hindukush. Hsuan-tsang writes:

"These mountains are high and the valleys deep; the precipices and hollows are very dangerous. The wind and snow keep on without intermission; the ice remains through the full summer; the snow drifts fall into the valleys and block the roads. The mountain spirits and demons send, in their rage, all sorts of calamities; robbers crossing the path of travellers kill them."

When he was north of the Hindukush, Hsuan-tsang went north-east by way of Andarab and Qunduz, acrose Tokharistan and Badakhshan. It will be remembered that these provinces formed the territory of a Turkish prince of the family of the Khan of the Western Turks. Hsuan-tsang spent a month in the camp of this chief, who gave him an escort to cross the Pamir (Tsung-ling in Chinese)—Onion Hills. Further east began the valley of the Pamir proper—which is the valley of the upper Penj, as far as its source.

Hsuan-tsang after passing through Tash-kurghar and the western slopes of the Mustagh chain, reached Kashgar, where all people professed Hīnayāna Buddhism. After leaving Kashgar and crossing the Qizil-darya, he reached the kingdom of Yarkand, where the inhabitants belonged to the Mahāyāna Buddhism. Leaving Yarkand, Hsuan-tsang arrived Khotan, in about September, 644 A. D., and spent from seven to eight months there. Khotan was an old and civilized country, worthy of the admiration of Confucian scholars. Hsuan-tsang writes:

"They have a knowledge of politeness and justice. The men are naturally quiet and respectfull. They love to study literature and the arts, in which they make considerable advance........Thiscoun try is renowned for its music; the men love the song and the dance."

Hsuan-tsang then resumed the road to China, by way of the chain cases which extends in a semicircle from the northern border of K'un-lun and the Akkar-chekyltagh, to the southern border of the Takla-makan desert.

This region was formerly a centre of artistic culture of considerable importance. The frescoes, or paintings on silk or wood, discovered by Sir, Aurel Stein at Dandan Uilik, east of Khotan, confirm this mere were paintings dating some from 7th, others from the 8th century, and consequently contemporaneous or nearly so with Hsuan-tsang. Another artistic centre of Khotan was Miran, a little further east at Niya. It was purely Graeco-Roman art that was cultivated here and Hsuan-tsang admired it. Several frescoes dated at the latest from the 4th century.

Hsuan-tsang arrived once again at Lou-lan; once prosperous, and now full of archaeological remains. Hsuan-tsang's caravan, however, reached Tung-huang without much hindrance. Tunh-huang was an important centre where travellers from the wild west could recover from their fatigues. It was also an important Bnddhist centre, as is proved by the series of frescose and paintings on silk banners brought to the Muse's Guimet by M. Pelliot and to the British Museum by Sir Aurel Stein, and the artistic treasures of the Grottoes of the Thousand Buddhas, situated about eight miles to the south-east of the town.

It will be recalled that many non-Chinese artistic influences were at work at Tung-huang. They were Greek as mediated through Gandhara, Sassanied, Graeco-Roman, and Indian of the Gupta period. Their blending with older Chinese styles and forms can be vividly seen in the rock sculpture.

Hsuan-tsang rested some time at Tung-huang waiting for a favourable reply to the request he had addressed to the Emperor T'ai-tsung, whose orders he had disobeyed in leaving China for India. But the Emperor T'ai-tsung was too broadminded to be harsh with regard to this act of disobedience.

After sixteen years of pilgrimage, and visits to a hundred and ten different places, and journeying some twenty thousand miles, Hsuan-tsang arrived at Chang-an, one spring day in the 19th year of

Chin-kuan period of the Emperor T'ai-tsung's reign of the Tang dynasty (645 A. D.). His admirers conducted him with flags and banners, to the Monastery of Great happiness.

After some days, Hsuan-tsang was allowed to present his respects to the Emperor. This reception took place in the Palace of the Phoenix at Lo-yang, the Eastern Capital of the Tang dynasty. When Hsuan-tsang approached the Emperor, he was congratulated by the latter for having exposed his life for the salvation and happiness of Humanity.

E. Peaceful Days In The Great Compassionate Favour Monastery

Hsuan-tsang had several interviews with the Emperor T'ai-tsung, in which he gave on account of the western region. Then he returned to his work of collecting, translating and editing the books numbering 657 distinct texts, which he had brought with him. The texts are as follows:—

1.	*Mahāyāna Sūtras*	224	Treatises
2.	*Mahāyāna Sāstras*	192	,,
3.	*Sthaviravāda Sūtras, Sastras and Vinaya*	14	,,
4.	*Mahāsāṅghikā*	15	,,
5.	*Mahīsāsakā*	22	,,
6.	*Sammitīya*	15	,,
7.	*Kāsaypiyāh*	17	,,
8.	*Dharmagupta*	42	,,
9.	*Sarvāstivādin*	67	,,
10.	*Hetu-Vidyā*	36	,,
11.	*Sabda-Vidyā*	13	,,
		657	Treatises

Hsuan-tsang, for this undertaking set up a large staff of translations, all versed in the knowledge of Sanskrit at the Great Compassionate Favour Monastery. This monastery was built at Chungan by the Emperor T'ai-tsung. At the conclusion of the year 647 A. D., he had completed the translation of (1). *Bodhisattva-piṭaka-Sūtra;* (2). *Buddha-bhūmi-Sūtra;* (3). *Shatmukhi-dhāranī*, and others. By the end of the year 648 A. D., he had completed in all fifty-eight books, including *Si Yu Ki* or *Records of the Western Regions (made) under the Great Tang Dynasty;* and presented at once to the Emperor. After death of T'ai-tsung in 650 A. D., and inspite of the affection shown by the new Emperors, Kao-tsung, Hsuan-tsung shut himself up finally in the Great Compassionate Favour Monastery, to be able to devote himself entirely to the translation of the sacred texts.

On 13th October, of the 1st year of Lin-te period of the Emperor Kao-tsung's reign (664 A. D.), just when Hsuan-tsang was finishing the translation of the Sanskrit *Sūtra of Prajñāpāramitā*, he felt his powers waning, and realized that his end was near: "I have come near to the end of my life. When I am dead, take me to my last home at Chang-an. It must be done in a simple and modest fashion. You must wrap my body in a mat, and deposit it in the depths of a valley, in a calm and solitary spot." He told his disciples at the time.

Some hours before his death he exclaimed, as though awakening from a dream: "I see before my eyes an immense lotus flower of charming freshness and purity." He next invited his disciples "to bid a joyful farewell to this vile and contemptible body of Hsuan-tsang, who was leaving behind. One, he said, who has completed his work, does not deserve to exist any longer. I desire," he added, "to be born with them in the heaven of Tushita, to be admitted into the household of Maitreya and there to serve that Buddha who is so full of tenderness and love. When I return to earth to live out other existences, I desire, at each new birth, to fulfil with unbounded zeal my duties towards Buddha and to attain to transcendent understanding.' After taking farewell to his disciples, he lapsed into complete silence and meditation. He uttered this last prayer, which he made those present repeat. "All devotion be paid to thee, who art gifted with sublime understanding; I desire, in common with all men, to see thy loving countenance. All worship be given to thee, O, Maitreya Tathāgata. I desire, after leaving life, to return to the hosts that surround thee." "Soon after this his soul pasaed away. His face kept a rosy hue, and all his features expressed ecstatic joy and happiness."

The Emperor Kao-tsung buried him with exceptional honours in the Great Compassionate Favour Monastery at Chang-an. Hsuan-tsang's great disciple Hui-li, had been writing a biography of the master from his notes and records of conversation with Hsuan-tsang, when his labours were interrupted by death. Yen-tsung took up the uncompleted work, he collected and put the manuscripts of Hsuan-tsang and Hui-li in order, corrected mistakes and imperfections in Hui-li's five volumes, and expanded the biography into ten volumes. This work has been translated into French by Monsieur Julien and into English by S. Beal,

THE CHINESE DYNASTIES

Note.—In this table many less important contemporaneous dynasties are not given, except those under which some translations of the Tripitaka were made.

Name of Dynasty	*Began*	*Ended*	*Capital*
Hsia	2205 B. C.	1766 B. C.	Yang-hsian
Shang	1766 B. C.	1122 B. C.	Poh
Chou	1122 B. C.	256 B. C.	Loh-yih
Ch'un Ch'iu period	722—481 B. C.		

With the decay of the Chou royal power, several of the leading feudal lords tried to maintain interstate order by assuming the title of Pa ("Lord-protector" or "Tyrant," in the Greek sense).

Warring States period 403—221 B. C.

The golden age of early Chinese philosophy

Ch'ing	256 B. C.	206 B. C.	Hsien-yang
Western Han	206 B. C.	24 A. D.	Chang-an
Eastern Han	25 A. D.	220 A. D.	Lo-yang
Three Kingdoms			
Shuh Han	221 A. D.	263 A. D.	Ch'eng tu
Wei	220 A. D.	265 A. D.	Lo-yang
Wu	220 A. D.	280 A. D.	Kien-yeh
Western Tsin	265 A. D.	317 A. D.	Lo-yang
Former Liang	302 A. D,	376 A. D.	Ku-tsan
Eastern Tsin	317 A. D.	420 A. D.	Kien-k'ang
Former Ch'ing	350 A. D.	394 A. D.	Chang-an
Latter Ch'ing	384 A. D.	417 A. D.	Chang-an
Westarn Ch'ing	385 A. D.	431 A. D,	Yuan-chwan
Northern Liang	397 A. D.	439 A. D.	Ku-tsan
Southern and Northern Dynasties			
Southern Dynasties			
Liu Sung	420 A. D.	479 A. D.	Kien-yeh
Ch'i	479 A. D.	502 A. D.	Kien-yeh
Liang	502 A, D.	557 A. D.	Kien-yeh
Chen	557 A. D.	589 A. D.	Kien-yeh
Northern Dynasties			
Northern Wei	386 A. D.	534 A. D.	Lo-yang
Western Wei	535 A. D.	557 A. D.	Chang-an
Eastern Wei	534 A. D.	550 A. D.	Yeh
Northern Ch'i	550 A. D.	577 A. D.	Yeh
Northern Chou	557 A. D.	581 A. D.	Chang-an
Sui	590 A. D.	617 A. D.	Chang-an
Tang	618 A. D.	906 A. D.	Chang-an
Five Dynasties	907 A. D.	959 A. D.	
Northern Sung	960 A. D.	1126 A. D.	Pien-liang
Southern Sung	1127 A. D.	1279 A. D.	Ling-an
Yuan (Mongol)	1280 A. D,	1367 A. D.	Yen
Ming	1368 A. D.	1643 A. D.	Peking
Ching (Manchu)	1644 A, D.	1911 A. D.	Peking
The Republic	1912 A. D.	Hitherto	Taipeh

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DR. CHOU HSIANG-KUANG'S OTHER BOOK

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1. A History of India, Hong Kong, 1956.
2. Newly Born India, Hong Kong, 1952.
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1. Political Thought of China (With A Foreword by Dr. S. Radhakrishnan), published By S. Chand & Co., Delhi, 1952.
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